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Churches, mostly smaller, whose clubs entitle them to great credit:

Abingdon, Ill.; Arlington, Mass.; Anita, Iowa; Arriba, Colo.; Bedford, Mass.; Belmond, Iowa; Beverly, Mass., Second; Bowling Green, Ohio; Bridgewater, Mass.; Brimfield, Mass.; Camden, Maine; Campbell, Calif.; Ceres, Calif.; Chelsea, Vt.; Clinton, Mich.; Downer's Grove, Ill.; Emmetsburg, Iowa; Fulton, N. Y.; Gasport, N. Y.; Granby, Mass.; Grand Forks, N. D.; Grand Ledge, Mich.; Germantown, Penn.; Green's Farms, Conn.; Hamburg, Mich.; Hartwick, Iowa; Harvard, Mass.; Hatfield, Mass.; Hinsdale, N. H.; Hopkinton, Mass.; Ione, Ore.; Jamestown, N. D.; Jefferson, Ohio; Kansas City, Mo., First; Kansas City, Mo., Westminster; Kansas City, Kan., First; Kensington, Conn.; La Mesa, Calif.; Leavenworth, Kan.; Little Ferry, N. J.; Loda, Ill.; Lowell, Mass., Pawtucket; Lucas, O.; Maynard, Mass.; Milton, N. H.; Naperville, Ill.; New Lebanon, N. Y.; North Leominster, Mass.; North Weymouth, Mass.; Ogdensburg, N. Y.; Olivet, Mich.; Orleans, Vt.; Oxford, Mich.; Palestine, Texas; Perry, Me.; Philadelphia, Penn., Central; Pierce City, Mo.; Primghar, Iowa; Roberts, Ill.; Rochester, Wis.; Sabetha, Kan.; Savannah, N. Y.; Sedalia, Mo.; Sheldon, Iowa; Spring Valley, Ill.; St. Clair, Mich.; St. Petersburgh, Fla.; Strawberry Point, Iowa; Suffield, Conn.; Sykeston, N. D.; Unionville, Conn.; Waybasha, Minn.; Wallace, Ida.; Wahoo, Neb.; Wareham, Mass.; West Brookfield, Mass.; West Cornwall, Conn.; Weymouth, Mass., South; Whitewater, Wis.; Whitman, Mass.; York Village, Me.

Friends Become Partners

THE *Congregationalist, The Missionary Herald and* THE AMERICAN MISSIONARY, the three official publications of the Denomination, have always been allies. They now advance to a position of definite partnership. Upon page 431 of this issue will be found the details of a clubbing plan by which the three are offered to a single subscriber at a price considerably less than the sum of their regular rates, with further reduction to groups of such club subscribers, an arrangement which, as we need not say, has our warm approval.

In this joint enterprise, we are exceedingly proud of both our partners. Is it not possible that some of us Congregationalists, in our modesty, fail fully to appreciate the worth of the great religious journal that issues from Beacon Hill? On the library table of a beautiful New York home the other day, amid an array of magazines, we came upon its familiar, friendly face. The people there are, and always have been, staunch Presbyterians. It was, therefore, not only a pleasure but something of a surprise to find with them our own family paper and we said as much. Upon which our hostess, a lady of distinction, replied, *"The Congregationalist?* Oh, yes, I've taken it for years and I read it, too. It is my favorite religious newspaper."

Although great traditions lie behind it, we doubt if *The Congregationalist* was ever a better paper than now. It is well printed and arranged and of attractive appearance; religious intelligence and denominational news are faithfully reported; many of the contributed articles are of the highest value and it is very ably edited. *The Congregationalist* is marked by wisdom, sincerity, frankness, courage and courtesy. It is deeply religious without a trace of cant. It is catholic in spirit, detesting sectarianism and at the same time is appreciative of our own spiritual heritage. While sympathetic with reverent scholarship and modern thought and keenly alive to the social and spiritual problems of the present day, it is nobly conservative in spirit and is utterly loyal to Jesus Christ. We believe that for a clear comprehension of the world's spiritual life and of our own place and part therein, we Congregationalists need to read this great religious newspaper. The "religious page" of a Saturday or Sunday newspaper is no adequate substitute, nor is an undenominational religious paper quite its equivalent.

No whit inferior to that excellent journal is our other partner, *The Missionary Herald,* the prince of all missionary magazines. We are sure no better publication of its class can anywhere be found and we doubt if there is another of equal merit. Our own readers should by all means supplement what THE AMERICAN MISSIONARY says to them by a careful perusal of *The Missionary Herald.* Our part is simply to tell of conditions and needs in this country and of the various types of Christian work that seek to supply those necessities. It would be a vast mistake to think of this as the whole missionary story. The Kingdom of Christ is world-wide; the Macedonian cry echoes from all lands. We have often wished that those who sincerely doubt the value of foreign missions would, with an open mind, read *The Missionary Herald,* say for three months. What an outlook it affords upon all mankind! What a vision of human history in the making! How sympathetic its attitude toward the people of non-Christian lands; how appreciative of their many admirable traits and of the eternal truths that shine through their religious systems; how modest in its estimate of our own virtues as a nation; how profound in its sense of the spiritual needs of the races; how clear in its demonstration of the saving, uplifting power of Jesus Christ!

A great proportion of our subscribers are already supplied with *The Congregationalist* and *The Missionary Herald.* For them these words of commendation will be quite superfluous. To the others we wish to introduce our two great partners, urging you to subscribe for and carefully to read them. The few dollars of extra expense are but a trifle to pay for the new windows they will open to your soul.

The regular clubbing rates for this magazine will not be affected by the new plan. In churches which are forming AMERICAN MISSIONARY clubs, we shall be glad to count subscriptions that come to us under the three-magazine arrangement as a part of the number necessary for securing reduced club rates.

In case any subscriber whose subscription with us has not yet expired wishes at once to go into the three-magazine combination, we will give him credit on the combined price for his unexpired subscription at the rate of six cents per month for those who are paying the full rate of seventy-five cents per year, four cents per month for members of the clubs who are paying fifty cents per year, and two cents per month for members of clubs that are paying twenty-five cents per year. In order to secure this concession the three-magazine subscription should be sent to this office.

The Larger Parish Plan

IN the first chapter of Acts are these words: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the termost parts of the earth." Here is what might e called the Community Program of Jesus, and seems to be well matched by the so-called Larger arish Plan of today. The name, Larger Parish, eans a ministry over areas as well as churches, nd is now used by most of the denominations. he Home Missions Council has approved the plan s good method. It approximates the above-quoted sion and program of Jesus.

Jesus believed in the strong church at the center. e told his disciples to tarry, and not to depart om Jerusalem. But they were to tarry only un- something happened. When the Holy Spirit was me upon them and they were power-full, then ey were told to go "into all the world." Spiritual fts are not to be indulged. They are for use. The urch of Christ must be a going concern, moving t from the centers to the circumference of oppor- nity and need. Religious privilege was to be ared with the folks of the countryside who were kely to be neglected and overlooked. The open untry has always given up its best to the cities. he Jerusalem church was to subsidize the church f the open country and specialize in a ministry it.

The disciples were to witness throughout "all udea." That meant the homes just outside, or ven remote from, the centers. It is quite likely at the ministers of Jesus' day and church did ot enter such homes from one end of the year to nother. Nor did their peoples. And farmstead isitation has continued to be the most neglected orm of pastoral and Christian service. Jesus, how- ver, specialized in a ministry to the countryside. low little we think of it as we auto along the rfaced roads. We do not stop at the isolated and nely homes, nor, leaving the main highways for e back roads, do we take pains to neighbor folks ho sorely need such brothering.

And "in Samaria!" That meant the foreigner in e midst. It is rather interesting to note how esus laid stress upon the Samaritan—the new- merican of his day. He gave the first declaration f his Messiahship to a Samaritan woman. He ade one of these despised individuals the hero of is second greatest parable with the ministers of his wn church and religion in ignominious contrast. n one occasion he healed ten lepers. Only one of em had the decency to return and say, "Thank you"; "and," the narrative adds, "he was a Samaritan." Witnessing in Samaria has its suggestiveness for our day. For years we have prayed for "heathen" across the seas and sent them money and men. Now God has brought these very peoples and set them down about us. And what are we doing about it? We call them "chinks," "dagos," "wops" and "shenies." Because, forsooth, they are of another color, race, creed or church, we emulate the Jews in their feelings toward the Samaritans. We have no dealings with them. And, yet, who is going to be the American of to-morrow? A composite of some of these very strains Providence has brought to our shores. What is to be the future Americanism? A blend of much these peoples have brought with them from civilizations older than ours with either the best or the worst we have to give them. Thirty per cent of American farms are in the hands of new-Americans, every other farm in some sections of the country. Forty per cent of the populations of Maine, New Hampshire and Vermont; sixty per cent of Massachusetts and Connecticut, and seventy per cent of the population of Rhode Island, are new-American. It is quite evident that witnessing in all Judea is a duty of the hour. We may have sinned away our day of grace. When these folks were few we might easily have assimilated them. Now they are in the mass.

The Jerusalem church was to be mindful of the near at hand. It was to serve "the uttermost part of the earth." The church which is alive to the home missionary duty will not neglect foreign missions. Both are in the community program of Jesus.

The Larger Parish plan would meet all these obligations imposed by Jesus' instruction to his disciples. That is its genius. It contemplates a ministry over areas. It is the old circuit rider custom rejuvenated, brought up to date and given a new emphasis and larger usefulness. A minister may feel a primary obligation to a particular church and people. He has also an absorbing passion to serve over large areas as well. He possesses the vision of the foreign missionary and seeks to preempt great stretches of open country in the name of the Most High. "Parish" and "community" transcend the mere limits of village or town reaching out in every direction to serve all homes and peoples whose interests center there. Thus does the modern home missionary follow Christ out into the countryside. It is well pleasing unto one who was himself an itinerant country preacher.—M. D.

A New Year's Sermon

By CHARLES E. JEFFERSON, D.D., LL.D.

Text: Stand upon thy feet.—Ezekiel II: 1.

WHO said that? God. To whom did he say it? To Ezekiel, a man whom God wishes to send on an errand. Why does God say—"Stand upon thy feet"? He says it because Ezekiel is flat on the ground. As soon as Ezekiel realizes that he is in the presence of God his strength all leaves him, and he throws himself on his face. The sense of his insignificance paralyzes him. The consciousness of his ignorance and weakness and unworthiness overwhelms him. He crouches like a slave. He crawls like a worm. He lies upon the ground like a man who is dead. And God tells him to get up. "Stand on your feet," he says, "and I will speak to you. I cannot speak to a slave. I cannot communicate my message to a worm. I cannot make my meaning clear to a man whose higher powers are all paralyzed. Stand up! Take the posture of a man; and I will then tell you what I want you to do!"

It is evident from this that a man can carry his humility too far. There is a humility that deafens us to the voice of the Eternal. There is a self-disparagement which makes it impossible for us to hear what God has to say to us. Self-depreciation may so benumb the heart that it does not respond to the appeal of the Divine Spirit. It is only when we stand upon our feet that God can make known to us his ideas and plans.

God speaks to us in different ways. He speaks to the attentive mind through nature. Through the phenomena of the physical world God is continuously sending messages to all of us who can hear. He speaks to us also through the experiences of human life. He says things through the events which come to pass. He makes his mind known through the achievements and sufferings of mankind, he is always speaking to us through the experiences of our own heart. He speaks to us also through days. These also are media of revelation. He spoke to us recently through the twenty-first of December. He spoke to us in a different tone through December twenty-fifth. Once again he spoke to us distinctly through the last day of the old year, and through the first Sunday of a new year he speaks to us again. I have been listening intently to catch what he is saying, and I have heard him say this: "Stand upon thy feet!"

What a feeling of exhilaration comes over one in the first days of a new year! What is the cause of this? Do you not think it is due to a fresh sense of liberty? At the beginning of a year we all fe we are free. At the end of a year we are ofte in the mood of a fatalist. As a year grows olde it becomes crabbed and stiff, and we cannot do any thing with it. We are its bond servants. But whe January comes our fetters seem to fall off, and w have the bounding joy of men who have been de livered from prison. The world has suddenly be come malleable again, and we can hammer it int shapes of our own choosing.

But while I am saying this I hear a remonstratin voice coming up out of the depths of the hear This voice says that all years are alike. They hav always been alike and always will be alike. But th voice is a voice that speaks falsehood. The wors lying that is done to us is not the falsehoods tol us by our fellows but by the mischief-making voice that sound through our own soul. When a voic in our soul says that all years are alike, that voic is telling a lie. The years are not alike. No tw years are alike.

Even if this new year wanted to be like the la year, we can by our own will power make it di ferent. We can make it different by doing som thing we have never done before. By doing th new thing you will make the whole year new. Yo can do more this year than in any year of all you life. You can do more of the very thing you hav been doing the most of. By doing more, you w make the year different from all its predecessor You can rise to a higher level of thought and fee ing and conduct. No matter how high you hav lived you can live higher still. The way upward always open. The heights tower above us foreve more inviting us to climb.

But here again I hear a remonstrating voic The voice says: "I know myself, I know my limit tions. I know my disposition, my temper, my n ture, and I know I was never intended to be r ligious. I was never cut out to be a saint!"

All this is false. You do not know yourse How can you be so deluded as to imagine you kno yourself? How can you know all the gold that li packed away in the hidden pockets of your sou Put away the foolish notion that you know you self. And how dare you say that you were nev intended to be religious? That is the very thi you were intended to be when you were create You were given a nature which has immeasurab capacities for reverence, and adoration, and fo

giveness, and sacrifice, and service. Never be so foolish as to think you were not intended to be religious! And as for not being cut out for a saint, that is the very thing you were cut out for. You were cut out to dedicate yourself to God, and to live a consecrated life, and to do the work of a servant of the Almighty. Never say again that you were not cut out to be a saint.

You are a child of God. That is a commonplace of our religion. If you are a child of God you are created in God's image. You have his nature. Some of the divine mind is in you. Some of that mind that planned the heavens and drilled the shining armies that go marching down the avenues of space. Some of the divine heart is in you—that heart of infinite compassion which throbs at the center of all that is. If you are indeed a child of God, then some of the eternal fire is in you, and that fire can never be extinguished.

Since you are a child of God stand upon your feet. An earthly parent does not want his children to crouch before him, to crawl like so many worms, to lie upon the ground half dead. He wants his children to stand up in his presence, for it is only when they are on their feet that he can say to them the things that lie in the parental heart. "Behold what manner of love the Father has bestowed upon us that we should be called the sons of God." The apostle paused a moment at that point and then wrote: "And such we are." Let us say it often to ourselves—"And such we are!"

Stand upon your feet in the presence of all the evils by which this unhappy world is afflicted. Do not crouch before them like a terrified slave. Do not fall down like a dead man in their presence. Stand on your feet, and defy every custom and every institution which is contrary to the will of God. It is the tragedy of this world that men have always gotten down in the dust before the faces of the devils by which humanity has been plagued and tormented. Men said that the gladiatorial games could not be abolished, and that the practice of torturing prisoners in order to ascertain the truth could not be done away with, and that persecution for witchcraft could not be wisely suspended. In the lifetime of some of us, men said—learned men and good men—that slavery could not be abolished; and only the other day nearly everybody, it seemed, said that the saloon could not be overthrown. Oh, timorous and unbelieving man, why don't you stand on your feet? Many evils have been abolished, and all other evils likewise must go. Poverty must be abolished, and ignorance must go, and war must be abolished, and armaments must go, and money competition as the ruling motive in the business world, that must be banished. All these plagues and curses must be driven from the earth, and they can be gotten rid of when once men dare to stand on their feet.

But at this point I hear another remonstrating voice. It says, "Ah, yes, these evils may possibly go, but it will be a long time yet. It will be years, it will be generations, it will be centuries, it may be millenniums before the strongest of them have disappeared." But that is a voice from the pit. What have you to do with times and seasons? Leave times and seasons alone. God has put those in his own hands. It is not for us to bother ourselves with calendars and dates. We are here to do our work. We are to go on the mission on which we are sent. We are to repeat the message which God has put on our tongue. As soon as Ezekiel got on his feet, God went on to tell him what he wanted him to do. He wanted him to go to the people, and tell them, face to face, what the will of heaven is. Of course Ezekiel winced. He quivered and shrank back, but God said to him: "Go speak my message! They are impudent and stiff-necked, but speak to them nevertheless! They will not listen to you perhaps, but go right on speaking whether they hear or whether they forbear! Do not be afraid of their words. Do not be dismayed at their looks. Go on and speak my message. Do not become rebellious like them! Stand on your feet and I will tell you what I want you to say."

The same thrilling exhortation comes to us. "Stand on your feet and I will speak to you"—says the Lord God Almighty. We listen, and this is what we hear: "The world is impudent and stiff-necked. Its face is brazen and its heart is hard. But go on and do your work! Do not be afraid of men's words. Do not be intimidated by their looks. Keep on saying that everything that ought to be is going to be, and that everything that ought not to be is going some day to disappear. Do not trouble yourself about times and seasons, but never forget that the spirit of the Almighty has been promised you, and that he will be with you till you have carried your triumphs unto the uttermost parts of the earth!"

Stand on your feet! A great many men today are down. They are not prostrate before God, but they are paralyzed by the host of problems and perils and evils by which we are confronted. When have we come into the new year with so many men on their faces? Some are pessimistic about the church. The church, they say, is in a state of decadence. Religion has lost its grip on the heart. The church has failed and must fail always. Others

are despondent about the State. They feel that democracy has come upon its last days, that the masses of men cannot be trusted, that civilization as we have known it is destined to crystallize in other forms. Others are gloomy-hearted over society. To them it is hopelessly frivolous and irretrievably corrupt. Others have lost faith in human nature. Man, they say, is after all nothing but a brute. A brute he has been from the beginning and a brute he will be to the end. Civilization has put over him a thin and fragile veneer, but after all man is a savage, and a savage he must be forever. That is the way men talk when their mouth is in the dust. That is their speech when they have suffered paralysis of the higher faculties of the mind. Oh, doleful-hearted man, stand on your feet, and hear what God has to say to you. The church of Christ is not doomed to pass away. Because a congregation here and there is not so large as it used to be, or because family worship has disappeared from many a Christian home, it does not follow that the church is decadent, or that it will dissolve and pass away. Stand on your feet and hear these words: "On this rock I will build my church and the gates of Hades shall not prevail against it." Do not anticipate the speedy dissolution of democracy. Government of the people and by the people and for the people is not going to pass away. Men may think many foolish things and engage in many a wild experiment, but every heart is open to the eternal mind, and every soul can share in the infinite wisdom; and since all souls belong to God, and God is the inspirer of them all, democracy will never pass away. Stand on your feet and listen to what God says of human nature. You do not know all that is in man. You know something of the evil which is in the human heart, but you have never measured the dimensions of the goodness that lies hidden there. Jesus of Nazareth knew what is in man, and this is what he said of a race which was about to nail him to the Cross: "And I, if I be lifted up, will draw all men unto me." And so it has been told us by the Son of God himself that there is, down deep in the heart of every man, something indescribably beautiful, and altogether divine. The heart may be rebellious for a season, but at last it surrenders to the appeal of love. Man in his innermost essence is not a brute and not a savage, he is by nature the child of a merciful and loving God.

Stand on your feet, oh men and women, and be ready to go forward on your mission. Arise from the ground. Do not lie prostrate, paralyzed either by doubt or by fear. Get up out of the seat of the scornful, if for an hour you have sat down there. Stand on your feet like obedient servants of the King. Do not crouch or tremble or crawl. Stand on your feet like children of your Heavenly Father, and do your utmost to bring a rebellious world back to him.

"Now are we the sons of God, and it doth not yet appear what we shall be." It is impossible to say what our wisdom or our power shall be when we stand full statured in the presence of him who made us. Of one thing we are certain: we shall be like him! Like whom? Like the ideal man—like the well-beloved Son—like Jesus Christ, "for we shall see him as he is."

Stumbling Blocks of Colored Young People

By FREDERICK HARLAN PAGE, D.D.

Dr. Page is President of the Massachusetts Home Missionary Society.—EDITOR.

HAVE you ever thought of the stumbling blocks in the path of colored young people, as they seek to attain Christian character? Let us think of this matter together, and let us limit it to the colored young people of the Northern states.

They share, of course, in the general difficulties that all young folks have today. They go to the same public schools, from start to finish, if they are able to remain beyond the age when they may legally be put to work. They visit the public libraries and the art museums. They do not lack for what the radio does for modern civilization. They see the same hectic and sensational movies. Equally with white young folks, they breathe the new atmosphere. Freedom easily runs into recklessness with them, as with all other young folks, and liberty becomes license before they realize it. But outside of these common difficulties, which lie in the path of all young people, colored young folks have special stumbling-blocks. Suppose we enumerate a few of the biggest ones.

Race Prejudice

First of all, you will say, there is the stumbling-block of social distinctions. Yes, this is a big hindrance before the feet of colored young folks, but it is by no means the largest. Whatever may be said about it, it is so well known as to need little more than mention at the outset. Possibly colored young folks are a bit more philosophical about this

difficulty than some of their fathers and mothers have been. The young folks of today have a much better education, and are clearer thinkers. They realize that social relationships belong to the realm of personal intimacies, and while they suffer much injustice they do not suffer alone. The Irish and the Italian and the Armenian and the Hebrew are in the same situation, though to a lesser degree, and are working into a better social status more rapidly than colored people. There is an increasing feeling that only time, with the best that it can bring, can ameliorate this situation. Colored young folks ask that the laws now existing be lived up to more perfectly than they have been, but the more thoughtful ones know that their great difficulty, so far as the attainment of character is concerned, is not there.

Unattractive Churches

But the church life is a stumbling block, greater than they think. The inferiority which white people commonly ascribe to the character of colored people as a whole, without warrant, may be truly affirmed with respect to their churches. Of course there are bright and shining exceptions. But, as a rule, they do not have churches that they can love and respect. This is a very great misfortune. The old hysteria in worship is not often found in the North, but there is still a great deal of emotionalism which does not appeal to young folks. Bear in mind, again, that they have had the best there is in the public schools, and it becomes apparent what a big drop there is when they come to their churches. Many of their ministers are poorly prepared for their position. Great numbers of their churches use Sunday School literature that has been outgrown for twenty-five years. It is the exception for a colored church to have any equipment worthy of the name. Now it is just as difficult, from the fundamental standpoint of adolescent psychology, to keep colored young people interested in the church as white young people. But, whereas churches of the white people are making every effort to enlist the interest and activity of their young people in new ways and with new equipment, no such appeal is made to colored young folks. Their churches are conducted by those whom they count old people, and the result is, in view of all the aspects of their church situation, that the young folks do not go to church very much. When they were little, they were often found in the white Sunday Schools. But when they came a little further on in youth, they were not so welcome in any considerable numbers, especially in these recent years. It is, indeed, a great hindrance to a young man or young woman, just entering into life, when the church cannot be held in respect and regard.

Overcrowded Tenements

A greater stumbling block is their home life. This is not due to the character of their parents; it is a situation where the abnormal economic pressure tends to poison the fountain of family life. The colored man nowadays is ambitious to live in the best house or tenement he can rent. He and his wife will agree to pay a very much larger sum monthly than white folks will consider to be a proper proportion of one's income. Instead of ten, fifteen, to twenty-five dollars per month, they are often paying nowadays twenty-five to fifty dollars, and sometimes more. They crave the modern conditions, which money can secure. But to get the money, everybody must work who is allowed to do so by law, and every room possible to be let must be filled with a lodger; and lodgers who turn out to be undesirable, whether male or female, cannot lightly be turned away, because if the family fall behind a week or two in the big rent required, they have no reasonable chance to make up what they would lose from an empty room. It is easy to see how demoralizing this influence is, and it is sorrowful to learn how frequently it is found. It is particularly harmful to young people. They have no common room where they may have their friends. They go to the dance halls—which must be of the lower sort, usually—not because they wish to do so any more than white young people, but because they do not have the opportunities of a normal home. There are, indeed, many colored folks who prefer to live in cheaper rents, and in poorer quarters, rather than to put themselves and their children under the domination of the undesirable roomer.

The Inferiority Complex

The foregoing, and lesser stumbling-blocks pertain to the outward and institutional influences upon the lives of young people. Consider now two or three of the great stumbling blocks in the way of inner and spiritual influences.

There is the miserable inferiority complex. It is bad enough for a young man or young woman to be born poor, or of no particular family inheritance, but this is as a feather's weight compared with being born with a sense of inferiority. Colored young people struggle bitterly against it, as a drama of the inner life, but it is borne in upon them in a score of ways, little and big. The pathetic thing is that this benumbing sense is the strongest at the age when all young people are most sensitive and embarrassed as to their own power. Out in the world they find only inferior occupations open to them. The graduate from the high school is obliged to take a position as a checker of hats at a restaurant or hotel, though she is fit to be a teacher. Students in dentistry and in

other institutions must put in their time as porters and waiters. Worse than this, they find the public does not expect much from them. This is very bad for anyone. High anticipation is a great spur to accomplishment in the young; the absence of it easily excuses failure. The police tolerate conditions where colored people live which the young folks in other quarters in the city do not have to endure, with all the temptations involved. Where opportunity is limited by a public notion of inferiority, low aim is less a crime than it otherwise would be.

Again, colored young people are reared in the midst of prejudice, which they feel to be as cruel as it is unjust. The worst part of it is that human nature being what it is, white or black, abundant prejudice arises in their own hearts, not only in the way of resentment, but prejudice against members of their own race. Colored young people born in the North are apt to have a very poor opinion of those of their own race who have come here in recent years from the South. There is a good deal of prejudice between the American-born Negro and those who come from the West India Islands. It is all degrading to the inner life of young folks.

Mention should be made of the materialism which coarsens all peoples who cherish it, but which rages rather violently where colored people live somewhat above the poverty line. The story is told of the colored man, who in flush times started to buy six phonographs—one for each member of his family! What wonder that their children should grow up to be materialists! So much is denied to them because they are colored, is it not natural that they should feed their souls to excess upon whatever money will buy, like costly furniture, and expensive clothes, and many other things which can be purchased on an installment plan. All this is very injurious from an economic standpoint, because the families get financially involved all the time. But its worst feature is endeavoring to feed the soul with satisfaction in things. It is a tremendous stumbling block for character.

Character Does Not Seem to Count

Not to pursue this theme at great length, it may be sufficient to say that the greatest stumbling block of all to colored young people is the fact borne in upon them so often that character seems not to count. Who can overestimate the calamity of such a conclusion, when it has been reached by a colored young man or woman, after fruitless attempts to scale the heights only to find that color counts against character? It is a great root of bitterness. Booker Washington and other great leaders of their race have counseled insistently against falling at this point, but it is a terrible point for anyone to reach when, though it be wrongfully concluded, it still seems to be true for them that "the star of hope must grow dim and disappear." When anyone comes to the point where he hesitates to say, "It must be right to do right," there is awful peril ahead. Particularly poignant is it for one to experience such spiritual agony at the age when naturally young people would be climbing up the shining stairway of idealism. Instead, the horror of great darkness comes down upon them. The struggle is in vain.

Of course it is not so, and wise parents who have been through the moral horror themselves and emerged with their soul unscathed do all they can to sustain the fainting souls of their children. They tell them that they must be true to themselves; that whatever happens, they must keep their own self-respect. They adjure them to get education for its own value, even if they are not allowed to exercise it in gaining their daily bread. Above all, they encourage them never to give up the struggle for character, for they see, as their children do not, always, that the chief values of colored people are not in things, but are intangible values, and pertain to character.

An Appeal to the Fraternal Spirit

One cannot think upon this problem without deep feeling. Everyone must labor for improvement—for the social and economic welfare of colored young people, yes; but first of all, and last of all, for a freer highway for their spiritual development.

The colored people are a great and deeply embedded portion of the body politic. They belong to the oldest strata of the American people. America can never become "America, the Beautiful," until the souls of colored folks receive such a measure of sympathy and cooperative help from all the rest of us as shall bring in a better day, North and South. But just now we have been trying to think clearly concerning the colored young people of the North, and what great stumbling blocks lie before their feet. Is not the conclusion overwhelming that everything that can be done to help them to a better and fuller religious life at home and at church has an imperative call upon us?

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At Salem, Massachusetts, the Armenian Congregational Church is rejoicing in a new parsonage costing about $5,000. This church has paid off all obligations resting upon its house of worship. The parsonage is now built with the aid of a loan from the Building Society.

Salvaging Relinquished Churches

By REV. HAROLD M. KINGSLEY, *Director Negro Work in the North*

An Address Presented at the Bridgeport Meeting

"Except wind stands as it never stood
It is an ill wind turns none to good"

ONE of the constant bright points in the aftermath of the migration of large numbers of Negroes from the South is the increasing acquisition of churches formerly occupied by groups that have moved to other localities. This inevitable shifting of population that marks the growth of every city is one phase of readjustment that is usually to the advantage of the migrant church groups. These churches are usually built for a service that is broader and more progressive than that of the average Negro church, therefore the very equipment and physical layout make for broader and more progressive work. Gymnasiums, social rooms, parish houses, social service units, separate Sunday School rooms and the like, all prompt to larger programs of service. These buildings are usually in districts that have become predominantly Negro and are therefore centrally and strategically located for work among the newcomers. Building costs are well-nigh prohibitive for poor congregations; therefore these buildings, purchased usually at a big discount, are gilt-edged investments for the migrants.

FRIENDS' CHURCH, BOSTON, PURCHASED BY ST. MARK'S CONGREGATION

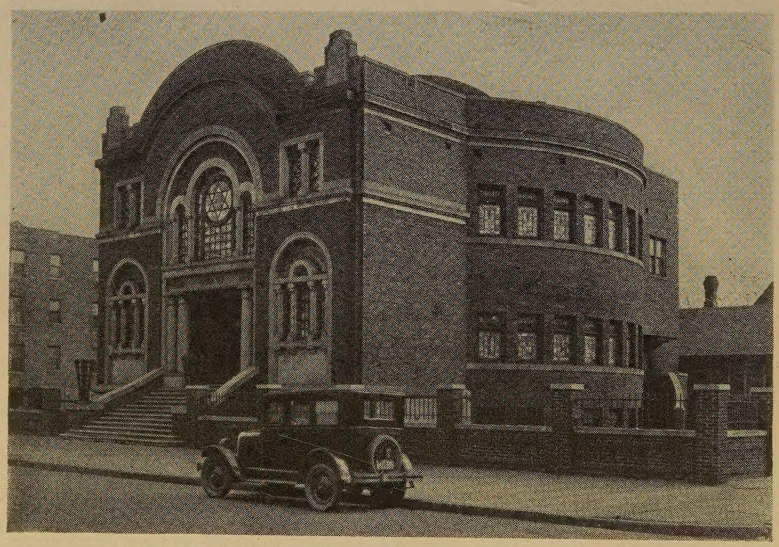
There are a few outstanding new church buildings, built and financed by the Negroes themselves, plants of the most modern and useful sort. Notable among these are Abyssinian Baptist Church, 138th Street, New York City, a most dignified and well-equipped plant; St. Mark's Methodist Episcopal Church, Edgecombe Avenue, New York City, reputed to have cost $650,000, the finest new church building among Negroes in America; St. Philip's Protestant Episcopal Church, 135th Street, New York City, the first and oldest modern church building in the city erected by the Negroes themselves—this congregation is now reputed to be worth upwards of a million dollars through wise real estate investments, and is therefore incomparably the richest Negro church in America; First Baptist, Los Angeles, and Bethel African Methodist Episcopal, Detroit, are among the other congregations with modern new buildings erected by the Negroes themselves. Their influence, of course, is widespread.

On the other hand, for every new single church erected by the Negroes themselves, there are twenty relinquished by other groups and bought by Negroes. These structures run in type from the small oblong church building to buildings strikingly beautiful, with cathedral-like architecture; from buildings costing, even with the discount, from $10,000 to $250,000. Many of the most powerful Negro congregations are housed in second-hand buildings, the most outstanding being: Olivet Baptist, Bethesda Baptist and Ebenezer Baptist, all of Chicago; Salem Methodist Episcopal, New York City, and the large St. Louis group of churches.

The basic facts underlying this change of values and consequent change of owners are: that when the type of population surrounding a church changes the church must either absorb the newcomers or be absorbed by them, and it usually seems to be easier for the building to be absorbed by Negroes than for the congregation to absorb them; that when a group removes it is usually the policy for the church to follow and leave its old location regardless of the race of the newcomers or the needs of the abandoned community; that church property

thus abandoned is at a tremendous discount, its commercial value is reduced to the actual real estate value, its only appreciable value is as a church, the only people ready to acquire it as a church and pay the church value price are the newcomers—consequently in face of the depreciation that takes place in church building values as a result of the growth of cities and the shifting of populations, it is best for a church to sell to a church—the buyer gets a building at a reduced price that he could hardly build new, and the seller gets a better price from a church than he would from a commercial concern.

Our group of Negro churches in the North have been exceedingly fortunate in taking advantage of this situation. Mt. Zion, Cleveland, ranked by informed people as one of the dozen leading Negro churches of America, acquired three years ago the Jewish Temple at East 55th Street and Central Avenue, a property comparing favorably in architecture and usefulness with almost any first-class church of the country. Some are so enthusiastic as to say it is the best Congregational church building in Cleveland. This purchase of a $300,000 property for $100,000 would not have been possible except for the shifting of city population. The location, kind of building and actual program of Mt. Zion make it one of the cathedral Negro churches of the country.



PLYMOUTH, DETROIT, ONCE A JEWISH SYNAGOGUE

St. Mark, Boston, with the backing of the Massachusetts Home Missionary Society and the other local organizations, has just acquired the Friends' Meeting House, Townsend Street, a property consisting of church, parish house and parsonage, located in a section of Roxbury that is rapidly attracting Negro home owners. The congregation has doubled, the Church School has doubled, so have the forum and other activities. The new location has stimulated the work in every department and the friends of St. Mark feel it is carrying the best Congregational ideas to its large constituency.

Plymouth, Detroit, after disposing of its old property and worshiping in a hall for a year, with only Sunday services, is conducting a campaign for funds to complete the payments for the Jewish synagogue on Beaubien and Garfield Streets, purchased at a cost of $55,000 and valued at $85,000. Plymouth raised from seventy-five members of its own congregation, on the day of the launching of its campaign, $10,000. The new plant will be occupied February 1, 1927. It is located exactly at the geographical centre of Detroit's 85,000 Negroes, and is a needed addition to the existing 15,000 seats for 35,000 Negro churchgoers.

Nazarene, Brooklyn, under the inspiring leadership of Dr. H. H. Proctor, is now purchasing the Universalist Church and Community Center, corner of Grand Avenue and Lefferts Place, costing $150,000. This plant will give Nazarene, a church that has grown in seven years from one hundred and fifty to eight hundred, a place in which to put this large new life to work. Nazarene will become one of the great church centers in the North.

Grace, Harlem, now using the building formerly occupied by a Swedish Congregational congregation, and Corona, Long Island, having moved in the last three years into a larger plant, formerly a Jewish synagogue, and Lloyd Memorial, Buffalo, having acquired a former German Lutheran church building—all of these in addition to Nazarene, represent an intelligent, effective forward movement. Congregationalism among Negroes of New York City and state was negligible seven years ago, to put it mildly. Today it is one of the vital factors in the life of the Empire State.

Liberty, St. Louis, is buying a former Roman Catholic parsonage, which will be used for church and parsonage while the church is growing and establishing itself among the 55,000 unchurched Negroes in Missouri.

A good day's work, a wise result-producing investment, a careful business, an intelligent, effective entering of a challenging, needy field—is the purchasing and using of relinquished churches by incoming new populations. To have these sacred edifices still used by religious organizations rather than be turned into garages and motion picture theatres, is extremely gratifying to the ones removing to other places and leaving the old home spot. Even our Jewish brethren rejoice that God will still be worshiped in the place built by the fathers, though the new worshiper is black and from the South. In this difficult and necessary phase of community readjustment our Congregational group are pioneers and leaders, and, certainly, the experiment has justified itself.

Thus eight churches costing $407,500 and worth conservatively $755,000 represent our new stake in buildings. Thus three-quarters of a million dollars of church property, in most cases a liability rather than an asset to their owners, are returned from disuse and possible decay to the fullest and most constant service in the cause to which they were originally dedicated.

Response of Youth

By CHARLES G. MURPHY, *Field Secretary, Congregational Education Society.*

MUCH has been written about the revolt of youth, and, more recently, its "stampede," but our purpose here is to show the response of youth, the response to the very best, when the situation is favorable. Response is a bigger fact and more fundamental than revolt.

The response given was to the situation created in our young people's conferences or assemblies. It is the privilege of the writer to be closely connected with four, viz., at Doane College, Yankton College, the Black Hills, and Waubay, by a lake in northeastern South Dakota. He has had part in twenty-five full sessions of these conferences.

The total attendance of young people this year was a little over four hundred. To each of these we sent a questionnaire shortly following the assemblies. We received one hundred and forty-seven replies. It is from these questionnaires that we give their response. The following questions were asked:

1. What features in the assembly did you enjoy the most? 2. What features in the program helped you the most? 3. What improvements have you to suggest for next year? 4. Did you give a report of the assembly on your return? 5. If you have decided on your life work, please indicate. Remarks.

To understand the responses one must have attended one of these gatherings. However, to those who have not, we briefly say: each conference continues a week; the daily program consists about as follows. Forenoon, classes or lecture, on Bible, missions, training and convocation; afternoon, supervised play; evening, vespers, campfire, or some wholesome entertainment.

I.

The response to the first question, "What feature in the assembly did you enjoy most?" showed the following: the vesper services were clearly and strongly first. The three features mentioned next were: campfire, missions and Bible class. Closely following this last trio were, first, "recreation and play" and then friends and fellowship.

It was interesting and somewhat surprising to note that competitive games, swimming, stunts, picnics and dramatics were low in the list. It was not that they did not enjoy them. They were normal youth and they joined enthusiastically in the play and wholesome fun. But when they thought back over the "wonderful week," as they called it, it was to them one beautiful and satisfying experience; and the heart of that experience was religious.

Here are some typical reactions:

From a senior in high school: "Ask me an easy one! I enjoyed everything to the utmost—morning worship, Bible, missions, recreation, dramatics, convocation, vesper and evening entertainments.

"If I were to choose any, I believe it would be vespers, which helped me the most. In those outdoor meetings there seemed to be more of a close communion with nature and God than at most other meetings. In the one week of Assembly I make more friends, learn more, and play more than any other week in the year."

A high school girl: "I believe the features I enjoyed most in the 1926 Assembly were the hillside vespers and most of all the campfire, where we were all gathered around the fire, with the stars shining over us and the whole group worshiping. God seemed nearer and dearer than ever."

A college senior: "I enjoyed the vespers the most. I wish there could have been more of them and less rush to something else. The campfires—particularly the nature one—should be a part of the program each year."

A high school sophomore: "I enjoyed the evening

vespers and campfires. The meeting of such a large group of young people all worshiping toward the same purpose made me enjoy it. I treasure and enjoy the friendships I made there."

High school senior and member of Mr. Stock's national committee on young people's programs: "I enjoyed the fellowship with other young people and with the leaders. This fellowship led to a wholesome and inspirational time during class hours. When everyone is there for the same purpose there certainly is a wonderful cooperative spirit." In response to life work: "I fully intend and aim to be a missionary of some sort in any field where I am most needed."

Young woman, nineteen: "I greatly enjoyed the vesper services. I know of no more impressive service than that of Friday evening. It was wonderful how the young men, especially, put themselves full-heartedly into it. One certainly felt the presence of a God."

Senior in high school and first year at conference: "I enjoyed fully all the features of the assembly, but I believe the ones I liked the most were the classes, convocation and the vesper service. The features that helped me the most were the classes and the vesper services, for from these I gained a far broader knowledge of our Master.

"I can truthfully say that I have never gone anywhere before where I had such a wonderful time. I enjoyed not only the many social events, but even more the religious services. I learned more about our Master and his work than I realized and I shall surely boost for the Assembly in order that others may enjoy its opportunities."

Here is a lad from a strictly pioneer town who has attempted to give his impressions. He and his pal stole away from home in a discarded Ford to attend the conference: "I liked the evening campfire services most. And I believe that it was these that will and have helped me most. They help a person to really think better, and after some of the reports, prayers and things, a person feels kind of guilty, and sometimes it is for his good, or a tip to be good. And I think that something like that, when a person is lying around or resting by the campfire so that he can really feel the things said and the prayers that are given, is of increasing value as one thinks it over."

II.

To the question, "What features in the Assembly helped you most?" the answers are overwhelmingly in favor of the following in the order given: Bible, vespers, training for specific service and missions, If we were to include the mention of morning prayers and the communion, worship would easily stand first. Here are a few of the replies we received:

A girl, sixteen: "The Bible study, I think, helped me most. It really gave a closer contact with God and when I returned home I seemed to take a different interest in church."

A boy, eighteen, and senior in high school: "The Bible class helped me the most because it gave us an idea of how to run our Sunday School class. We have adopted the scheme in teaching at our Sunday School, and we are talking about it in our young people's society." The "scheme" to which he refers was the consideration of some real problem in their present living, and bringing help to it from the teachings of Jesus. And as a closing shot he adds: "I enjoyed the Assembly very much and I think my brother and his pal will come because they are now sorry that they never went."

This is from a young woman who had attended five assemblies: "The helps on leadership given in classes and convocations, vespers, and so forth. The use of a song as a prayer, the worship of God through appreciation of nature, and the general spirit of the leaders impressed me and helped me. The communion service was very helpful and the discussion groups were very beneficial."

A freshman in high school: "The hillside vesper every evening outside was one thing that appealed to me. Because there is no better place to worship God than in God's out-of-doors among nature. Always the worship in the morning after breakfast was wonderful. Because we assembled there as one large family of God. It was an ideal way to start the day. Also the new programs that were planned for every evening. A person couldn't ask for more wholesome entertainment."

From the state champion girl swimmer: "I found that the class in Congregationalism was one of the most helpful classes I ever attended. Aside from my own personal enlightenment, the class furnished material for several good young people's meetings. I feel a much greater interest in my church." And in response to the question about her life work she says: "My present ambition is to teach physical education in some woman's college of India or China." Her closing statement: "I can truly say that my week at the Assembly was the most perfect week of my life. I never before enjoyed anything so much as that atmosphere of friendliness and cooperation for the best things of life."

"Like everyone else, the vespers are the best of anything for me, especially the one out at the river. Perhaps I like morning worship a little better—I don't know." This is from a young woman in the university who was president of the Conference, and she adds in response to the question about life

work: "I wish to teach in India, probably music or English."

A college student: "I believe I received the most good out of the services in the glen (vesper and campfire). I never came away from them without feeling that somehow I have been nearer to God. It seemed to me that nowhere was the beautiful Assembly spirit felt as much. I used to resolve every night that the next day I would be just a little better, and pray that God might help me to take some of that beautiful spirit back with me."

A junior in high school: "Although I enjoyed the Assembly as a whole, the features from which I derived the most real enjoyment were the vesper services, the nature campfire meeting, the Bible class and the morning worship. Of course I had a great deal of fun in joining in the athletics and games, especially swimming and volley ball." And in response to what helped most: "The first four features I mentioned before and Sunday evening campfire service were most helpful to me. All of these, especially the vesper services, gave me a better understanding of prayer, brought Christ nearer to me than he had ever seemed before, and increased the spirit of fellowship with other young people. I can truthfully say that I never before spent such a wonderful week as that of the Assembly and I am with joy anticipating next year's meeting. We are with you in keeping the Assembly fires burning."

III.

Of those who returned questionnaires, fully ninety per cent made a report of the conference to their home church. In some cases they not only reported to their own church but repeated the program in one or two neighboring churches. Not one of each delegation, but all, reported. A few large groups reproduced what they called, "A Day in the Assembly." Very frequently the young people were given the whole of the morning or evening service. Compare this with the return of adult delegates from the state conference.

IV.

To our inquiry asking for their suggestions for improving the conference, the usual answer was: "I have none; I do not see how it could be better," or "It seemed perfect." It would be foolish to accept this as a statement of fact, but it represented their honest attitude to the conference. One said, "I have none to suggest; this was my third year and there was not a dull moment in the whole week." One red-blooded young man wrote: "I think it would be a mighty good plan to lengthen the time for the Bible classes." And a young woman who made the same suggestion said: "I think the time could be gained by beginning a little earlier in the morning." Breakfast was at 7:15 and they were busy every minute following.

V.

Regarding life work, fully fifty per cent had either made a definite or tentative decision. The choices covered a wide range. Teaching in public school, preferably high school, some form of Christian service and music were the three vocations most frequently named. Five at least entertained the desire to do overseas mission work. Two only indicated a choice of the ministry. Some said, "Have not decided yet, but will soon."

Under "Remarks," there was utter abandon in their expressions of appreciation for the Assembly. The space provided was usually full, and many wrote letters in addition. The reading of these both humbles and heartens a man. If one doubts the inherent goodness of youth and his eager response to the highest, if conditions favor it, here is his help. We give a few typical statements:

"What impressed me most was the keen interest that everyone showed and the earnestness of everyone. I know I have never felt the presence of Christ any nearer than I did at the Assembly. I am a public school teacher and I intend to keep on with the work, but I am going to bring the Christian spirit into the work as much as I can and do all I can in the way of service for God and humanity."

A college girl: "I received a different idea of religion than I had before. I mistook it to be dull, but now I find it is interesting."

A senior in high school: "I never quite felt that God was really near me, but when I was at the Assembly I felt that God was really alive and near me. Now as I do my daily work, it seems that I enjoy my work more than ever before. I hope that I may attend the Assembly next year."

A college student: "Since the Assembly I have done nothing but dream and think about the Assembly and all the friends I met up there. I cannot imagine what my life would be like if I had never gone to Assembly—it is the one great week in all the year. This year, I believe, I received more real useful inspiration than ever before."

A university sophomore: "The only way we can half repay you is to show you how much you do influence us, and really 'follow the gleam'."

The Immanuel Community Church of Pittsfield, Massachusetts, recently received into the Congregational fellowship by joining the Berkshire Association, is, with the aid of the Building Society, housing its minister, the Rev. P. H. Canada, in a new parsonage.

Knowing the Workers

By WILLIAM W. LEETE, D.D.

IN military usage, the pioneer is a foot soldier who removes obstructions to the passing of an army. In the march of civilization he is a hero. In the triumphs of the church he is both hero and saint. In this country, and within a hundred years, there are those whom Congregationalists very gladly remember: Reuben Gaylord bringing his family on a bridge of ice across the Missouri River to lay foundations in Nebraska; Erastus Kent and Julian M. Sturtevant, evangelists and educators in Wisconsin and Illinois; and Joseph Ward, apostle in the Dakotas; Joseph W. Pickett, meeting a tragic death amid the Rockies; and Whitman crossing them in a ride that saved the Northwest to the Union.

These men set flowing streams of love and knowledge that will never cease; and yet, still nearer to us are the survivors of those student bands that went out with burning hearts into Illinois, Iowa and Dakota and the great state of Washington. Survivors of but thirty or forty years of toil, we all delight to honor them. In the past century men like these, under Congregational appointment, have brought into church connection over seven hundred thousand souls.

When first our Congregational home missionary work began, Michigan was a territory. Not until after the war against the Indian, Black Hawk—1835—did our first missionary enter Wisconsin; and Iowa was then not even a territory. Those states today are as well endowed in material, intellectual and spiritual wealth as any portion of land on the face of the globe. A mighty factor in the creation of this wealth was the Christian teaching and preaching done within their borders. Vast multitudes in the United States refrain from church connections; but through the century the growth of the church has largely outrun the growth of the population. In 1820 Congregationalists had 169 missionaries at work. Last year the number was 1478 and from their labors over 11,000 members were added to our churches.

Modern Pioneering

Very few of us realize the vast importance of such workers in the Christianizing and saving of America. We glibly say we believe in the home missionary, but what we do not know about him would fill volumes. Imagination alone can summon before us the undaunted faces and the sacrificial deeds of the early pioneers; but we can know the men of to-day. This week, this month, in every state of the Union they are at their task. The work of most of them is not spectacular. But watchful, varied, aggressive, hopeful, it lies right at the heart of things. If what these men and women are doing is not worth while then nothing is worth while.

In this article we are calling attention to a single worker, and it is only with a desire that our readers may look about them and give like credit to others that are doing the same kind of thing that he is doing. On the Eastern border of Montana lies Carter County. Its county seat is Ekalaka, located eighty miles from a railroad. For many years it was a typical cattle town. Later, with the breaking up of the ranches, the farmers were raising grain and hauling it to market, even at the distance of a hundred miles. But no matter how good was the crop, the farmer continually lost money. He drew heavily upon and in most cases exhausted the saving of other years. Today diversified farming is being tried. Corn crops are growing in the fields and with them are coming the hogs and the dairy cows; but the people scattered throughout the county are for the most part poor.

Into this region, five years ago, came Rev. Elias J. Sipes, commissioned as a missionary by The Congregational Home Missionary Society, and up and down the county he has been going ever since. His headquarters are at Ekalaka, for there stands a small church building, the only Protestant church building in an area of over six thousand square miles. Preaching services out of town are in schoolhouses or homes standing far apart. In the summer, Vacation Bible Schools under an assistant are going at full blast all over the county.

On His Job

This missionary, by the aid of an automobile, is seen and known in all parts of the county. To reach his preaching appointments in the winds of winter is a test both of health and of courage. And scarcely less severe is the strain in the summer heat or when the roads are gummed with rain. One month this summer, when wishing to do special work in the country, the roads were found impassable because of what they call the "gumbo." Twice the missionary took two men with him to help him through to an appointment, but on neither attempt did he get nearer than twenty-five miles to the place where the service was to have been conducted.

Telephones are few in that region and the minister must carry his message if he has one to give.

Medical advice and assistance also occupy many hours of this minister's time. His work in this direction is of a remarkable and exceptional order. He is the county doctor as well as the minister. Recently, thirty-five miles in the country, he was stopped by a car bringing a sick woman to town. He turned the car back, gave the woman medical treatment and perhaps saved her life. This summer at a surgical clinic conducted by a specialist for community information and service Pastor Sipes assisted, and administered anesthetics and was also assigned to other technical duties in the many operations that were performed during the whole of two days.

Stereopticon lectures are used night after night all over the county in emphasis of education, religious worship and Christian missions. This preacher of the gospel is also a man among men and this is what his neighbors say of him—we quote from the October number of *Congregational Montana*: "Rev. E. J. Sipes is a many-sided man. He has talent as a music teacher. His theological library is that of a scholar. Beside it is a medical library, and beside that, a case of instruments especially for microscopic diagnosis. On the wall is a rare collection of guns and cameras. And upstairs is a stock of used clothing which is steadily replenished as he ministers to the poor. As a result of this work there are boys and girls in high school who would not be there for the simple reason that they would not have clothes to wear if it were not for the thoughtfulness of the pastor of Carter County Parish."

Religion and Law Enforcement

No man can have all these things said about him and not be filling an important place in his part of the world. Since his coming sod houses and log cabins with their dirt roofs have become fewer, and cottages more beautiful, convenient and substantial have been introduced. The signs of moral progress are no less apparent. The attitude toward law enforcement has changed. A few years ago, when Rev. Mr. Sipes came upon the field, it was said: "You can't get a jury to convict a man of crime." A man could steal horses and cattle, change the branding on them, and it was almost impossible to convict him. Today is found in Carter County as loyal and fine a body of men standing for law and order as can be met with anywhere, and it is conceded that the church, the Sunday Schools and this pastor with his assistants have filled no little place in bringing about the change.

People far from the town are hungry for religious services. This summer, fifty-five miles from the railroad, the superintendent of one of the Sunday Schools called to the front all who, in six months, had not failed in attendance; and, among the children, three people sixty years of age or more came forward and received the appropriate star of merit. They had made this record against great odds. Living miles and miles away, no auto was at their disposal nor could they walk by graded roadways or by well-beaten paths. Over the fields, across ravines, up the gullies, they had made their way. Who doubts that it must have been through the response of the heart to a higher call? Were not regular church attendance impossible because the distances are so great, many a family would now be enrolled as members of the church at Ekalaka.

Conserving the Results

This year a new proof of interest and a new call for the skill of the minister is seen in the effort to secure a useful church building. For a long time the people have talked of that better day. One small house of worship in a county and all religious activities crowded into its one small room! This confession has been the occasion of oft-repeated surprise and regret. Loudest of all has been the lament of the children and the youth. The town does not lack its places of amusement. But the church supplies none. It has not even an attractive guild room or a fit dining hall. As for the Sunday School, its classes are in confusion. The pupils are so crowded together that the voice of a teacher is easily drowned by the voices of classes meeting close by. The day has now come for action. The Building Society has promised its best aid, and plans are being drawn. It was at first expected that the new structure would include the present building of wood. Sunday Schools elsewhere were this year apprised of this proposed building and in response to the letter of the Building Society over one hundred Sunday Schools have indicated their wish to have a share in the enterprise. But now, conscious that the plans do not fill the hope and the need of the future, the men are saying, "We must do better than this." Nearby is plenty of stone. Let us join beauty to strength and utility. It will be to the honor of God, it will draw out the respect of the stranger and the love of our offspring. It will please the good pastor who for five years has been going up and down in the county everywhere doing good. New enthusiasm has come. Men stand ready to give more than they first promised and in a few months Carter County will have a building that shows to every man who walks the street what some people think of religion.

Should not the mention of such facts as these

awaken some sense of the worth of our work and of our workers? And why wait till the worker is dead before we say something about him. By the modest aid of the Home Missionary Society Mr. Sipes came on the field. But something that man cannot give has supplied him with courage and patience through all these years. No one can predict what will happen to Ekalaka or to Carter County. The coming of the railroad may gather new settlers around other centers and Ekalaka be only a has-been. Hurricane or fire may sweep away the house of worship that is now being reared, but the thing that is most worth while will still abide. It has been already registered in living souls and it will outlast the stars.

I have never met Elias J. Sipes. I do not know where he was brought up. I do not know whether he is tall or short, or fat or lean, and I do not care. What I do know is this: he has been doing work for the Kingdom that ought to be done and that I could not do. He therefore takes his place with many another whose face I have never seen but whom I feel it good to praise and honor "for his work's sake."

An Epoch-Making Occasion

By Secretary FRED LESLIE BROWNLEE

THE inaugural exercises at Fisk University during the three days of December, five to seven, dramatically registered the trend of modern education among the Negroes of America. Fisk University is coming to its own. The A. M. A. foresaw this day, else why was a barracks school of 1866 baptized a university? There never have been any "educational blind alleys" in the A. M. A. program. The best which consecrated teachers had to give blazed a trail to the highway of truth and culture for those who were bound in darkness for over two centuries. On this highway now stand Howard and Talladega, Atlanta and Fisk, Straight and Tougaloo, Hampton and Tuskegee and a score or more of other lesser lights in addition to similar institutions founded and nourished by other mission Boards. But to Fisk came the signal opportunity dramatically to capture the imagination of educators north and south, east and west. The great educational foundations responded. Notable philanthropists took notice. The press of Nashville outdid itself in giving full-column first-page space to the event. Strange to say, a Quaker was at the center of it all. He had not suspected that it would be so phenomenal, but such it was and those who came and went and saw with their own eyes and believed, said it was, indeed, "an epoch-making occasion."

There was nothing miraculous about the event. It was both natural and historical. Nothing proved this more than the inaugural address of the Quaker president which gave due consideration to the various epochs in the evolution of Fisk's traditions and standards. These were clearly related to definite, economic, social, political, educational and religious movements in both the North and the South, during the sixty years since the close of the Civil War.

I, too, call the occasion epoch-making, particularly because of the persons who gathered there; what they said and did; what Nashville and the country did about it; the manner of man the new president is; the way the alumni and students feel about him and his sane and sound platform for Fisk.

Over one hundred different educational institutions and foundations were represented in person. Hundreds of letters and telegrams came from all over the country and across the seas. President Angell came all the way from New Haven for no other reason than to deliver an address. Mr. Julius Rosenwald, of his own volition, came from Chicago. Chancellor Kirkland, from Vanderbilt University, matched wits with the president of Yale. Dr. Kirkland's words alone ought to remove all doubts from the most pessimistic as to whether or not there really is a New South.

All of these folks, great and humble, notable and unheralded, white and colored, Jew and Gentile, walked indiscriminately in the academic procession. Nashville photographers were there to prove it and Nashville papers gladly published the pictures. On the platform next to Chancellor Kirkland sat a Negro college president, next to him sat a Jew. Next to the Jew sat the earnest and great-hearted chaplain of Fisk, a full-blooded white Texan. In the midst of it all the North was represented by the impressive figure of Mr. Cravath, president of the Board of Trustees. Almost everyone on the platform represented a different branch of religion, also, from Episcopalian to Quaker, Judaist to Christian, Presbyterian to Baptist and Congregationalist.

In the course of his address Chancellor Kirkland said this, and the Nashville paper printed it: "Education knows no such thing as a line of race or color. It is not the particular privilege of one race over against other races, and it is not associated

necessarily with any particular color of skin or eyes.

"It is said that the work of Fisk University is a work for a backward race. So far as this is true it makes it even more sacred and more necessary, but perhaps this is not exclusively true. Long experience has suggested to me the observation that every freshman class is a backward race and that a large percentage of all college students have an infinite capacity for resisting the procedure of culture. If the new psychology is right, we do not bring with us into our task any great accumulation of past memories or traditions. Whether this is true or not, we all begin from a plane of humiliating ignorance."

Dr. Angell of Yale said: "A democracy can not hope to succeed except where education is widely spread, and where leaders are trained. Education should open the door of opportunity to every child."

But who is this man Jones, and what is his platform? Mr. Cravath said that he is "a college president providentially found to fill the vacancy at Fisk." He went on to say that Fisk went after a president with a definite ideal in mind. "We wanted a man with the wisdom of Solomon, the courage of David and the patience of Job. We wanted a man who would dream dreams and still keep his feet on the ground. We wanted a man imbued with youth and a militant missionary spirit. And we wanted a man with a wife as good as he is."

Apparently there was no doubt that Mr. and Mrs. Jones are precisely such people. The trustees think so. The alumni believe it and the students swear by it. Lest the Fiskites lose their heads, however, and President Jones take wings and fly, it was suggested by President Angell that perhaps tucked away in Mr. Jones' nerves, fibers or cells there might be a slight imperfection and that it wouldn't be bad if perchance even a little vice might be concealed somewhere, "for this earth is no place for a perfect man."

And then Jones spoke for himself. What folk these Quakers are! Calm, serene, self-effacing, gentle though firm, open-minded yet convinced, balanced, adroit, keen and prophetic, the new president spoke and everyone listened, applauded and went away satisfied. After magnificently reviewing the various periods of Fisk's development with due credit to each administration he said in part:

"The Uncle Tom type of Negro is going and in his place is coming a self-reliant and independent Negro who wants to own his own home, pay his taxes, acquire culture and educate his children for true citizenship.

"Fisk wants no spoon-fed education. Prejudice must be removed by steadily facing facts in the class room and laboratory. The enrollment must be kept small enough so that the students may know their teachers and the teachers their students. Every form of endeavor that is open to the white man should be open to the Negro. He is an individualist, not a communist. He is an American through and through. He loves the stars and stripes. He fought and died for them and would do so again. A guarded education can no more be provided for the Negro than for any other American. He must be trained to do productive work, creative thinking; and to bear the same responsibility for upholding American ideals as any other citizen."

It has been urged that Fisk begin to do graduate work. Addressing himself to this subject, President Jones said: "When and only when Fisk's college department has become united in spirit, rigid in quality of scholastic work and sound in financial backing, the University should look forward to setting up special graduate schools for the training of leaders."

In closing, the new president spoke of religion and said, "One who knows and loves the traditions of Fisk can not listen to this enumeration of hopes without planning a school of religion. What guide has more influence with the masses than the Negro preacher? And how serious the problem of the uneducated minister has become! Fisk, that has trained some of the strongest clergymen in America and that has sent missionaries to Africa, will wish to place as strong emphasis on religion in the future as in the past."

The climax was a dinner held after the inaugural exercises in Nashville, attended by leading and representative men of the city. They received with enthusiasm what Dr. Jones and others had to say. They spoke as friends of Fisk, and with pride recognized its legitimate and worthy place in their "Athens of the South," with Vanderbilt University, Peabody College, Southern College and Scaritt Institute.

A representative of the General Education Board met me in the hotel lobby and said: "The thing to do in Negro education is to concentrate on Fisk and make it a graduate college of liberal arts." Coming home on the train the representative of the Carnegie Corporation said: "I got a great kick out of that inauguration." With such recognition, cooperation and enthusiasm; with worthy traditions and achievements; with a loyal alumni, faculty and student body; and with such a leader as Thomas Elsa Jones, born a Quaker, educated at Earlham

College and Hartford Theological Seminary, trained in educational and missionary service in Japan and war relief work, and finally "doctored" at Columbia, a glorious and successful future is sure to crown with glory the successes of the illustrious past at Fisk University.

Rio Grande Institute, Albuquerque, New Mexico

By LUCY B. CRAIN

AS you approach Albuquerque from the south you see on the right-hand side of the train a branch of the wonderful Rockies. Suddenly, on the opposite side, your eye is attracted by a sign over an arched gateway—"Rio Grande Institute"—and your imagination immediately begins to visualize the inspiration that must come to the boys and girls from that marvelous, expansive view of the heights.

You are met at the station by a most cordial, whole-hearted man and his wife and perhaps their smiling little daughter. A six-mile drive brings you to the gate at Rio Grande and you are somewhat disappointed by the apparently sandy campus and the six or eight more or less unattractive buildings. But if you are an expected visitor preparation for your reception has been made and the barrenness of the place will soon disappear. You will hear a most cheerful band composed of teachers and students, and you will get one of the thrills of your life as

THE SCHOOL LINE-UP

you see one hundred and forty girls and boys from six to eighteen standing at salute, lined up on each side of the entrance to the dining hall. You are keyed up to the highest pitch by the enthusiasm of the principal, who will escort you down the line for inspection amid the rising cheers of the children; and you realize that you are in a place with a strong human appeal. It is the call of the child—in many cases the orphaned and homeless child—that grips your very heart strings. The principal and his wife, with hearts large enough to take in all the children of New Mexico, will tell you story after story of the boys and girls who have come to them because they have no other place to go; and they will also tell you about the many turned away because there is no corner left for another child.

As you study the situation you learn that the government provides far better facilities for the education of the Indian than for our Spanish-Americans, and there seems to be a crying need for a Christian home school for younger boys and girls. Rio Grande is trying to fill a small corner of that need for about one hundred and forty of the hundreds of homeless and schoolless children and is striving to start these Spanish-Americans on the right road to true Christian American citizenship. It was the first school in Albuquerque to recognize the value of mixing the Spanish-Americans and Anglo-Saxons, and the experiment of accepting about one-third of the latter has proved our theory that part of an Americanization program means bringing the two races together. Many of these children come without training. They have to be taught to bathe with their clothes off instead of on; to eat neatly with knife and fork and spoon; to pass food instead of throwing it across the table; to comb their hair; to wear shoes, and to do many other things that are considered among the common courtesies of life. This means endless patience on the part of the teachers and matrons, who in the main find a most appealing response in the children.

The dining hall will undoubtedly be your first introduction to the inside of the school. It is crowded almost beyond the limit, and presents a sight not easily forgotten. Boys and girls with a teacher or two sit at blue-painted tables seating about fourteen, all jolly and happy and eating as if they were ravenously hungry.

After breakfast you see them scatter for their work. The boys, already dressed in their overalls, may help mend a fence, seal up a room, putty a window, sweep out the school rooms, or go to their bread-making—for the boys make all the bread for Rio Grande. The girls make the beds, tidy up the rooms, wash the dishes and set the tables for the next meal. When the bugle blows the boys and girls come running from all directions to salute the flag as it rises to the top of the flagpole, then they

march to their classes from the kindergarten to the eighth grade; and thus the regular day begins only to be interrupted by lunch and time for play. At that time the little girls, numbering about twenty, are put to bed for their noonday nap. They sleep in single beds arranged in a row on an enclosed sleeping porch. It is no small job for one young teacher to put these children to bed and to sleep. The older girls and boys try to help the teachers care for the younger ones, bathing them and mending the clothes, which is a part of their own training.

Saturday is a busy day for work and play. Sunday morning the big bus and several cars take the children into Albuquerque to the Congregational church, and in the afternoon many of them are taken in groups for a walk to the sand hills across the way. Some prefer to write letters or read; and some are gathered in small groups for Bible stories.

Your visit is over and with genuine regret you drive back to the city and soon settle down in the luxurious bus for Santa Fe. Not even the thrills of the hairpin curve up the mountain can keep your mind from constantly reverting to the boys and girls of Rio Grande and the teachers who are giving such enthusiastic, self-sacrificing, constructive service.

GOING TO CHURCH

Administrative Unity in Ministerial Relief

By CHARLES S. MILLS

IT is a pleasure to announce that the Wisconsin State Conference and the Ministerial Relief Society of Minnesota, with the approval of the State Conference, have accepted the plan of administrative unity between the national and state Boards of Relief.

This plan was heartily commended by the Committee on Organization, reporting to the last National Council. At the Mid-Winter Meeting last January it had the unanimous approval of the Conference of State Superintendents.

It is a notable instance of discrimination on the part of leaders of state conferences, for the tendency in general is for the state conference to take over work within its borders. In the case of Ministerial Relief, however, a different principle is recognized. It is seen that there is great advantage in making the basis for grants for Ministerial Relief the national fellowship rather than that of a single state, since ministers move so constantly from one state to another. Moreover, there should be no discrimination between a minister whose service is in several states and another whose service is altogether in a single state.

The custom which has prevailed, by which independent state Boards make grants, often without accurate knowledge of similar action by the national Board or other state Boards, created many complications and frequently resulted in serious inequities.

Under the plan of administrative unity, grants are made only by the national Board. At the same time, no grant is made without the approval of the superintendent or a committee on Ministerial Relief in the state where the application originated, or where the minister has given the major part of his service. This preserves the state initiative and referendum.

The superintendent, unless the state prefers to appoint a special committee, is recognized as the representative of the national Board in the state, and he holds the most intimate relation with the work. A moderate fund for sudden emergencies is kept in his hands, to be used wholly at his own discretion, except that he reports at the close of the year expenditures from this fund.

Through this plan a general standard of grants applicable in all parts of the country is established, so that men living under similar conditions receive approximately the same grant. The fact that within

a few years two state Boards have completely merged with the national Board, and that seven other states, while still maintaining the corporate organization of a state Board, in order to safeguard legacies, accept this plan of administrative unity and find great satisfaction therein, is indicative that the fellowship is making steady and notable progress toward simplification of detail in the care of the ministry. Other state Boards are seriously considering the adoption of this plan of administrative unity.

Agricultural Missions in the Ozarks

By MALCOLM DANA, D.D., *Director of Rural Work*

DOWN in the Ozark Mountains of Missouri Rev. Fred G. Wangelin is showing that he possesses a thoroughly modern and generally approved conception of his task. He is a missionary pastor interested in saving souls. He likewise affirms that "if any progress is to be made socially, materially, spiritually and educationally, we must find new ways for these people to make money." Fishing, hunting and lumbering were once the chief occupations among the hills. Now the people are turning to agriculture. And they must make something more than a mere existence on their farms if they are to have comfortable homes, good schools, worth-while churches and able ministers. It were well to remind ourselves that such things are generally made possible by profits.

REV. FRED G. WANGELIN

Mr. Wangelin is directly and indirectly promoting the economic welfare of his people. He is an apostle of a varied and better agriculture. It seems rather strange that such efforts on the part of a minister should be considered by some as beside the mark or that they should need defending. Congregationalism has about forty foreign missionaries who are magnifying the agricultural approach to their task. Rural ministers and others in the homeland should know about them. Mr. Wangelin's methods need imitating throughout rural America. For the effort to get more dollars for the farmer, or to secure for him a larger share of the dollar created by his toil, are not ends in themselves. They are, according to Theodore Macklin, of the University of Wisconsin, chiefly means to an end, viz., helping the farmer to obtain "the worth-while things of life." Dr. C. J. Galpin, of the United States Bureau of Agriculture, says this further word. He tells us that, so far, farming has been almost entirely a twofold operation—getting crops out of the earth and turning them into dividends. Now, he says, the third, and most important, objective is appearing in agriculture: the converting of those dividends into spiritual values. Such a gospel needs preaching if it be true, as we are told, that we have no sense of the religious use of natural resources and that we have been using science to exploit nature. It is high time that rural ministers indulge the queries: What are we doing with God? What are we doing with man? The farmer should be shown that he does not really own the land to which he holds legal title. It belongs to God. He is bound to administer it in trust, and with thought of generations yet unborn who must live on the farms. Happy is the minister who knows how to preach such an evangel and can even lead off in its application.

Mr. Wangelin writes interestingly of his work, and I cannot do better than to quote.

"The majority of the people are not informed along modern agricultural lines. Many do not seem to understand why it is that forty years ago good crops could be raised on their soil and not now. Last spring in talking to a farmer about the value of raising soy beans as a soil builder and for feed, and suggesting that he ought to raise some, he did not realize that we were talking for his benefit. He asked, 'What seed house do you represent?' One day we went to help build a barn. It gave us a good opportunity to talk better crops, better dairying and poultry raising. When we were ready to go home a man asked, 'How much does the Frisco Railroad pay you for this?' Last spring the tri-county farm agent and I were trying to organize three or four Jersey Sire Clubs. After some effort we organized one with five members. One day we went into a new neighborhood and called on a farmer who was in the woods, cutting. When he was told who we

were, he remarked, 'Why do you want to bring in these Jersey sires and let them run all over the country? I am not interested in dairying. I have beef cattle.' When we explained that we wanted to help the man who was interested in beef cattle as well as the man who was interested in dairying, and that we were at present trying to find men who were really interested in beef cattle, his attitude changed completely. Before we left we succeeded in arranging a soy bean meeting for his neighborhood.

MISSOURI-TYPE HEN HOUSE

"The business men of Grandin helped us put on the soy bean campaign. Several used their cars to bring the farmers in to the meeting. One of the speakers said it was the first time he had ever heard of business men doing such a thing. Only those who are familiar with soil conditions here can appreciate what this new beginning will mean for this section of the country.

"One of the finest pieces of work has been the fostering of poultry. A great deal of visitation and a number of poultry meetings have not yet netted large results. Several people have been led to build new hen houses, but not the kind that they should have built. A great many are getting better returns from their hens, but not what ought to be. In the spring we shall put on another incubation and brooding campaign. I was told the other day of one farmer who built a fine Missouri-type hen house and when it was finished he liked it so well that he moved his family into it and the hens into the old home.

"During the coming winter months and early spring, if the roads do not get too bad, we are going to make a strong effort to get people to put in a large acreage of strawberries, grapes and other fruit. A nice beginning was made last spring with strawberries. These will make splendid demonstration projects for the coming year.

"We know that many will wonder why a home missionary should spend so much time with agriculture. The reason is evident. The people, as a whole, do not take very readily to a stranger. Everyone who is not a native of the Ozarks is a foreigner. This work gives a point of contact that is needed so that we can carry on other and church activities."

It is safe to say that in helping his people economically Mr. Wangelin is not neglecting them in other ways. He is preaching all the time by what he is in their midst. When he goes into the various pulpits throughout his parish the people will be ready to listen to him as he takes a text and speaks to them out of the Bible during services of worship. For religion is a life and not a creed. And this agricultural missionary is bringing to his people life, and life more abundantly. Whosoever utilizes Holy Earth in his ministry will know and use Holy Bible all the better. For the latter is pre-eminently an agricultural book.

A Comprehensive Indian Survey

THE Institute for Government Research, a private organization at Washington, at the request of Secretary Work, with the approval of Commissioner Burke, is to make a comprehensive general survey of Indian affairs. It is to embrace the educational, industrial, social and medical activities maintained among the Indians, their personal and civil rights, and their general economic conditions.

The undertaking is expected to require approximately a year. Practically all the larger and more important units in the Indian Service will be visited by these specialists.

With a staff of specialists, and the high character of the Institute, this survey ought to be thorough, scientific and impartial. Its findings will be awaited with much interest, and will undoubtedly command the confidence of the general public. Secretary Work is to be congratulated that the Institute has undertaken this important task.

Dorchester Academy, McIntosh, Georgia

By MISS E. B. MOORE, *Principal*

DORCHESTER Academy is located four miles east of McIntosh, Georgia, on the Atlantic Coast Line Railroad; four miles west of Dorchester, Georgia, on the Seaboard Air Line Railroad; two miles west of the Dixie Highway; and thirty-one miles south of the beautiful city of Savannah, Georgia. The school has a plant of seven good buildings, including the Boys' Dormitory, the Girls' Hall, the Academic Hall, Laundry, Dining Hall, Chapel and Industrial Building. We have a staff of a dozen teachers and about two hundred pupils.

Going to school at Dorchester is not an easy matter for most of the pupils. The majority walk five or more miles to and from school and they come regardless of the wet weather; this is a very low country and many have to cross the swamps to get to school. This year the bottom dropped out of cotton and money is very scarce in this county; therefore the tuition is often paid with potatoes, chickens, rice, pork or wood. Sometimes from one home eight children come to school. The problem of school clothes is solved through the barrels of clothing sent us from the North. A barrel sale is a big event to the community people; they are here long before the hour of the sale. The clothes are priced very low; corn, potatoes and chickens are often used for money. In very poor cases the things are given. One dear old grandmother came to see the principal about entering a pupil in school. She said, "I'se raised ten head of chillun and every one has come to this school. I wants to put this little grandson of mine in this morning." A bright-eyed little fellow this grandchild was, whose name was General Grant. Some of our pupils have very queer names.

Down here in Liberty County in Georgia, Dorchester Academy is really the only educational light the people have. The county schools run only five and six months; they are one-room buildings and most of the teachers have not had more than grammar school education. The American Missionary Association has for fifty-five years supported this school; the people now are realizing their part ownership in the school and out of their little are helping.

DORCHESTER ACADEMY BUILDINGS

November 18 was a red-letter day for the community; we had sixty-eight guests of the Georgia Conference of Congregational Churches motor out from Savannah and hold a session with the Midway Congregational Church and Dorchester Academy. The ladies of the church served dinner to the visitors; then we gathered in the chapel. Fine addresses were given by Professor A. E. Gregory of Talladega College; Rev. G. W. Hannah of the Congregational Church at Beachton, Georgia; and Rev. H. S. Barnwell, our Associate Secretary of Southern church work. The people were asked to raise a collection for the school. Fifty-five dollars was given, and Dr. and Mrs. Williams, former graduates

of the school, pledged forty-five dollars to be paid before the end of this school year. This collection brought one hundred dollars. That means more than a thousand would for most schools. Each class group has plans for raising money this term. The pupils feel they, too, must do their part for their school.

We are trying to make this a standard high school. To meet the requirements we must have a science department with laboratory equipment, and a library with up-to-date reference books. This has been a twelve-grade school, but has not been an accredited high school.

This year a roof has been put on the academic building and a mill house is being built. This mill house is to house our gas engine, a gift from the community people. The engine will run the shop machinery, grind our corn, and saw our wood.

A Sample

ABRAHAM BENJAMIN MURPHY in Arkansas asked himself why he could not be educated like some of the white people he had met. The answer which he himself gave to his question took him—after some experience—to Knoxville College in Tennessee, where he stayed until his interrogation was in good degree answered.

About thirty-seven years ago he entered the service of the East Tennessee National Bank, and was employed continuously as porter, messenger and general utility man by that bank for thirty-six years, or up until the time of his illness.

During that period he handled millions of dollars of the bank's money, and bank officials are authority for the statement that in all of that time he was never called in question about a penny, that he was trusted implicitly, and had admittance to every department of the bank. The bank has been so appreciative of the services that he rendered it that it has borne all of the expense of his illness, and has had the best possible attention given him.

He was a charter member of the Second Congregational Church, and the senior deacon at the time of his death, and also teacher in the Sunday School. He was so thoroughly devoted to his church that on more than one occasion he prevented it from disbanding because of the smallness of its membership. He gave liberally to his church, and, unless illness prevented, never missed a service.

He was regarded as one of the leaders of his race in Knoxville, and was interested in every movement for the good of the community.

Mr. Murphy left several bequests to the interests that had concerned him in life: one hundred dollars to the American Missionary Association; one hundred to the "Community Fund"; one hundred to Palmer Memorial Institute; two hundred to the McDowell Building Fund, West Africa, and a very valuable property in real estate for a new home for the Congregational Church in Knoxville, of which he had been a charter member from its organization by the American Missionary Association. This is one of the dividends of the American Missionary Association rewarding those who have given when it was needed and striven to help those who greatly needed aid.

International Exchange

By Charles L. White

INTO America very many of the blessings of democracy and Christianity have come. America indeed is the new world in which numerous dreams of freedom have been realized. It may be the arena of the greatest spiritual conflict between Christianity and paganism which the world has ever seen. America is the smelting caldron into which the silver and gold of many nationalities is being melted, to run into the molds of God's purposes. The most important international exchange is the exchange of foreigners fresh from the old world for earlier men and women who came to America and in it have their lives smelted, purified and saved. America is the land where the largest plans of God for the people of the earth seem to be ripening.

The Japan Current striking the western shores of North America is a suggestion of the spiritual influence which Asia when Christianized may yet exert upon the new world. The Gulf Stream is an illustration of a hundred currents that flow from America to temper the harsh climate in northwestern Europe. If the Gulf Stream should cease to flow eastward, what would happen? If spiritual influences from America should no longer pour toward Europe, Asia and Africa, especially in these days of conflicts and national testings, how soon would the loss to the Christian ideals of the world be felt, and what spiritual harvests would never ripen? To Christianize our native peoples and all the national groups of the earth living in this land is to make the country the Messiah to all the darkened peoples of the world.

Prophecies and Fulfillments in Mississippi

By President WILLIAM T. HOLMES, *Tougaloo College*

An Address presented at the Annual Meeting in Bridgeport

LAST spring the Slater Fund Trustees surprised Tougaloo College with an offer for 1926-27 of nine hundred dollars toward the salary of a college teacher. Toward the industrial teaching at Tougaloo they had been contributing for years; but suddenly, without solicitation, they recognized higher education for the Negro and changed to help support the college

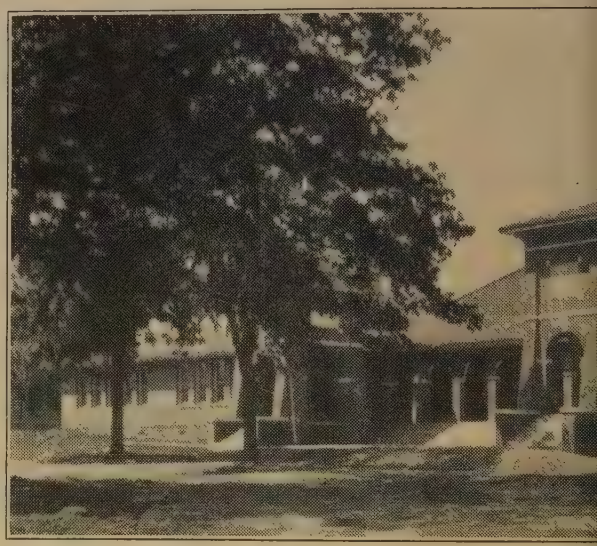
Another straw showing the direction of the wind in Negro education—perhaps rather a haystack showing the direction of a tornado,—is the fact that at Hampton Institute there are now about three hundred college students. For more than a generation Hampton has stood as the protagonist of Negro industrial education, but now at the heart of Hampton are gathered more Negro college students than in any institution of the country, save at Howard and Fisk, possibly also Lincoln and Wilberforce.

Other straws. For the past two years the General Education Board, by scholarships, has enabled Negro college graduates from Mississippi—and I suppose from other Southern states—to achieve the degree of A.M. at the University of Chicago. And for two years a summer school at the Negro A. and M. College of Mississippi has offered college credit for the successful completion of its courses.

This strong emphasis on college education for colored youth fulfills prophecies made by American Missionary Association leaders of the 1860's and 70's. They took the ground that every emancipated Negro ought to be given educational opportunity up to the limit of his capacity, and that the capacities of many a Negro youth fitted them for college study. Nor has the American Missionary Association wavered in that conviction, from that day of prophecy to this day of fulfillment. We of 1926 enjoy the sight of what the prophets could see only with the eye of faith. They labored, and we are now entering into their labors.

Slowly yet surely, tending toward this goal, processes of natural development were accelerated by the Great War.

The War stirred into a ferment the minds of colored youth, and thus roused their intellectual ambitions. Brought under the operation of the draft law, for the first time in United States history, the American Negro race felt themselves included as a whole in a national enterprise, hence were given the right to an exalting sense of pride in their national importance. Their money was sought for in Red Cross and Liberty Loan drives. They were talked to on the causes and aims of the War by both white and colored speakers. And into many a plantation, which till then Negroes had not been permitted to leave, the Government reached its strong arm, commanding that drafted men must leave; must go to training camps; must cross the ocean to France. From out of all which there emerged a new Negro, with mind a-ferment, intellectually ambitious.



ACADEMIC BU

TOUGALOO COLLEGE is rejoicing in a new structure which consists of five units. In the centre is an auditorium with a capacity of about seven hundred, named the Cyrus Hamlin Auditorium in memory of the late dean for the twenty years, 1896-1916.

Extending at right angles from the front of the auditorium—to the left in the picture—is the library wing named the Ellen Upson Woodworth Library in memory of the wife of former President Frank Goodrich Woodworth.

Parallel with this is a wing devoted to class rooms. The two wings extending out from the Auditorium, to the right of the picture, are labora-

And to gratify his ambitions he had more money than ever before, from higher wages due to increased demand for his labor, from multiplied business opportunities. The whole post-war South, indeed, has more money than ever before, hence is in the mood and has the economic ability for a support more generous than ever before of Negro

public schools. Distinctly, the tide has turned.

Of perhaps epochal importance is the fact that when near the beginning of the War the Government established a training camp for Negro officers, it advertised its preference for college graduates. For thirty-five or forty years a purely industrial education for Negro youth had possessed, or obsessed, the mind of the public; but when democracy in peril must needs summon every effort for its defense, it saw clearly that preference should be given to brains. And when the full history of Negro education comes to be written, my own judgment is that the establishment of that training camp will serve to mark the end of one era and the beginning of another, wherein college education for colored youth, not displacing but fulfilling industrial education, began to claim its rightful place and at last to enter into its own.

ALOO COLLEGE

tories devoted especially to physics and chemistry.

The cost of construction and equipment to date is about $72,000, *of which* $35,000 *is a gift of the General Education Board. The remainder has come from private subscriptions, of which Southern white people are giving about* $6,000—*make a note of this—while between* $3,000 *and* $4,000 *is contributed by people of the race for whom the building is constructed.*

The field agent of the General Education Board on looking the structure over and learning the amount of its cost declared it to be "the prize bargain of the year." He "would have estimated it at nearer $100,000."

During the War, finally, Southern sentiment regarding Negro education underwent a veritable revolution. Steadily losing much Negro labor to the North, the South saw that to hold the desirable portion of that labor it must provide better schooling for its laborers' children, hence must not withhold the more advanced preparation from their teachers. Which economic motive, of course, fell in with and backed up the motives of sympathy and conscientious conviction on the part of great-hearted and clear-sighted Southerners not a few. Then, too, as has been said, the South felt in the mood to do more because it had the money with which to do more. And the general result now is—in Mississippi at any rate—that because the state finds itself committed to a public school system for Negro youth, for an adequate leadership in that system it is equally committed to the principle of advanced Negro education.

In Mississippi fulfillments of the American Missionary Association prophecies up to 1926 appear in the following facts: More than two hundred and fifty Rosenwald rural schoolhouses have now been erected, at a total cost of close to $2,500,000. City and town schoolhouses for Negro children have been erected, most of them by bond issues or direct taxation, at a cost of perhaps $2,000,000. Though a dozen years ago not a grade of high school teaching at public expense was offered the youth of Mississippi's colored people, now no fewer than fifty-six colored schools offer at least some high school work, and twenty-five of these are "accredited," carrying through the twelfth grade. In one county, Coahoma, a system of rural education has been established, which has put Mississippi on the educational map, and has set up a standard that other counties would fain follow; its one senior agricultural high school, sixteen junior high schools, and eighty-five elementary schools, bring education within walking distance of every one of the twelve thousand educable colored children in that county. And finally, under the state Board of Education four men, two white and two colored, devote all their time to the building up of this statewide educational system.

As a teacher-training specialist in a state so teeming with ambition for its colored schools, Tougaloo College enjoys an educational opportunity that is well-nigh unique. For, eagerly though Mississippi is building up a system of colored public schools, including high schools, the state has not yet come to the point of a publicly supported normal school, and apparently will not for many years to come. Populated by more colored people than the two states of New Hampshire and Vermont have inhabitants, Mississippi has no standard Negro college, and not even a publicly supported standard

normal school, wherein to train principals and teachers for their children. These colored children of school age number more than 400,000; their colored teachers now number something more than 5,000, or one teacher to every eighty pupils, which is more than twice as many as any teacher ought to have. The number of colored teachers in Mississippi ought to be doubled, or rather, because many present teachers have only a sixth grade or eighth grade preparation, the number of well-prepared teachers ought to be multiplied by ten or twenty. Therefore, if anyone thinks he knows of a greater educational opportunity than that which is now open to Tougaloo College, teacher training specialist—well, spiritually I come from Missouri, and shall have to be shown.

Teacher Training in the Northwest

By FRED GREY
Field Secretary, Congregational Education Society

The following extracts from a recent report of Mr. Grey give a vivid picture of one kind of service that is of the utmost importance for the improvement of our educational work.—EDITOR.

FOUR Teachers Group Conferences have been held with local churches this month. One was held for an entire day and the others for an afternoon and evening each. One of these was at Forks, Washington.

This town lies about sixty-five miles west of Port Angeles and is reached via stage or "Lizzie." If the young and earnest preacher who ministers to a thousand-mile parish meets you at Port Angeles, he and "Lizzie" will take you to Lake Crescent and the Olympic Forest on a round of his parish. That will be about a hundred and fifty-five mile trip. Once taken in the Ford it is never forgotten. Mr. Floyd Green, a young university student, came to this parish about a year ago. With him came "Lizzie." It is hard to say which—or who—works harder. But the preacher will tell you about his people and how he loves them, and "Lizzie" will tear along the road at a most excitable pace and finally blow a tire in order to get a little attention herself. Meantime you are traveling through cathedral aisles of Douglas fir, the branches waving in the air about a hundred and fifty feet above your head.

The visitor has fits of stress. He wants to listen to his host, the preacher; he wants to—and can't—get the road and the trees on the film of a vest-pocket camera; and he keeps an eye out for a good landing-place if "Lizzie" should blow up or hit a tree.

Finally the road opens out into a clearing and there is Forks, a trading point for lumber and dairying interests. Here our Institute is to be held. Who will come? First, delegates from Royal, forty-five miles away in the forest. Royal folks get their mail twice a week—when they get it. But five delegates have driven forty-five miles to attend the Institute.

Clallam Bay sends a delegation. Thirty miles they have come and they will have to return home after the evening session. There are thirty-six present when we begin. They come from Forks, Pysht, Clallam Bay, Royal, Beaver and Quillayute, Mostly American folks, but not all. All of them, however, vitally interested in religious education.

It is my custom to work with the blackboard and to cover the essential points of our program of religious education for the local church. Opportunity is given for questions and also for the presentation of local problems. It is necessary to give our teachers the reasons for grading in the Church School and to follow this with an outline of the graded courses, showing how they meet the needs of the different age groups. Many regard the uniform lessons as the norm of Sunday School teaching and practice. As long as this idea prevails they naturally regard the graded lessons as "high-brow."

I have been following some such method as this: first, put on the blackboard the age groupings, which have become recognized in public and Church Schools, as standard; then show why we group these ages in departments and what modifications of the scheme are necessary in the small school. Attention is called to worship and service possibilities for each department. The next step is to show what materials are provided for instruction. It is profitable to sketch the history of the Uniform Lessons from 1872 to the present day. This leads on to the story of the graded lessons.

Having shown the modern groupings and departments together with the materials available, it naturally follows that something must be said about books and training courses for the teacher. Suggestions are made for home reading, teachers' cabinets and training classes. If there is time left, it is used in discussing Week-Day Schools of Religion and Vacation Schools.

Quillayute is a small crossroads community about four miles from the county line in Clallam County

and thirty miles from Forks. A Sunday afternoon service here was of interest because a trio, composed of a grandfather of about seventy-five years of age and two children of about five and six, sang a special number. Also five girls from the public school rendered with rare precision and harmony a vocal composition, Haydn's "Largo." The teacher and his wife in the public school of Quillayute entered ten of their pupils in a music masterpiece contest. Twenty-one great masterpieces of musical composition were played upon the phonograph. The young contestants were required to recognize at least twelve of these and to give correctly the composer's name and some facts about the composition. Eight of the ten entered scored 100 per cent and the others, 95 and 97 per cent. This gives some idea of the kind of work and training which may be done in a rural community like Quillayute, removed by scores of miles from city or urban influences. Needless to say, the worship service of the little church was of a high and dignified character.

While on this tour in Clallam County I was privileged to speak at three school houses on the way and received a cordial welcome from teachers and pupils. This work, centering on Forks as headquarters, is one of the most important outposts of our Congregational work in the Northwest. It might seem that the educational program would call for only the most elementary methods and materials. On the contrary, we found that the people wanted the best of everything and the most up-to-date and forward-looking plans.

Religious Unity in a Gulf City is Being Shown

By REV. SAMUEL HOLDEN, *Assistant Superintendent in Texas*

KEEN interest is being shown in the recently established Community Church at La Porte, Texas. Some months ago there were in the town of La Porte four struggling churches of the Baptist, Christian, Methodist and Presbyterian faiths. The members of these churches came together in conference, and after considerable discussion decided to unite their forces in one Christian organization to be known as the Community Church. This is a unique situation in this section of Texas and the prayer of Christ for the unity of his people is beautifully demonstrated in this community church effort.

The significance of this movement is worth public notice for in it there is an intelligent recognition of the high value of community interests, Christian fraternity, social betterment, and unity of effort above denominational doctrines or creeds. It reveals the fact that Christians have more in common than in difference when their relationship is sanely considered. It is a splendid example of liberalizing the Christian conception of living. It is a step in line with the progress demanded by modern society. The Christian conquest of the world depends upon a united and not a divided church. The synthesis of Christian effort is far more Christlike than doctrinal analysis and must of necessity be further reaching in its effectiveness. The business of the world recognizes the value of combination; the bringing together of many units and fusing them into one grand whole. It recognizes the futility of unrelated effort. The La Porte churches in their action recognize that the same principles could and should function in matters of religion, and in this commendable movement have lost nothing worth while and gained everything. With this new movement, their combined strength and their unified objective, they will be able to secure higher grade pulpit service, better music, and build for themselves a physical equipment in the way of a church that can supply the whole community demands in the way of efficient service. Community worship is basic to social solidarity. It is hard to conceive anything worse than a small community torn and divided by creeds and doctrines, having a population of six hundred people, with three or four inefficient and poor churches. Such a pitiable sight does not foster the Christ ideal. History and experience have clearly shown that polemical Christianity does not save. It has never brought about unified action.

The people of La Porte are to be commended for their liberality of religious views as expressed in this new movement. New religious life and zest have come to the community. People hitherto indifferent to the church are showing manifest interests. This bringing together of the various faiths has already developed a new community consciousness in the oneness of purpose and effort.

The new church organization of La Porte does not hold that Christianity or the Christian life consists in the subscription to scholastic creeds or formulas, but rather in the manifestation of a life. It fervently believes that character counts for more than belief in creeds and that deeds of generosity are greater and nobler than debates. Its covenant

of agreement clearly reveals that it holds no hard and fast lines upon the non-essentials of Christianity; hence its membership is open to all who accept Jesus Christ as their Savior and humbly desire to manifest his life and spirit. "It holds that Christianity is not a creed to be believed, a code to be obeyed, a ritual to be observed, but a life to be lived in the spirit of the Master."

The organization of the church and government of the same is most democratic in principle, subject to no higher ecclesiastical authority than its own membership. Its business is ably cared for by a committee appointed for that purpose, and each department of the church carries on its program in a fine spirit of unanimity of action and purpose for the social, civic and religious betterment of the community. The movement has gone beyond the experimental stage and has the financial and moral support of the thinking people of the community regardless of previous church affiliations. It has demonstrated beyond a shadow of doubt that the intelligent unified effort and action of the people in thus uniting their religious forces has produced a moral uplift in the whole community. The programs as outlined by the various departments of the church are worth while, and full of splendid possibilities.

It is to be hoped that other communities situated likewise may see in this movement a way out of the many distressing conditions necessarily existing in many places. At bottom the problem is easily solved. When people recognize the difference between the real Kingdom of God on earth and mere denominational furtherance; when Christ is put before and above creed and deeds above doctrines, unified effort will result.

On invitation of the church the Rev. M. O. Lambly, of the First Congregational Church of San Antonio, has accepted the pastorate. Mr. Lambly is a man of wide experience and fine culture and his acceptance has brought keen satisfaction to the citizens of La Porte.

An Apostle of Brotherhood

MY pen almost wrote "Epistle" instead of "Apostle." Dr. Hinman is both, in season and out of season. He thinks, writes and talks practically nothing but brotherhood. He does more than this; he lives like a great, big, friendly, human brother among people of all races and tongues—"A living epistle read and known . . ." To be psychological—and we must always be psychological in these days—he is the most race unconscious man that I know. This does not mean that he takes no pride in his own race, quite the contrary. In this respect he has such a lofty ideal for his race that he would so purify it through service that it might discover differences without labelling them "superior" or "inferior."

After a rich experience in China and fifteen years as the district representative of The American Missionary Association on the Pacific Coast, Dr. Hinman has come to New York to serve all races as a "brother-at-large." His particular work will be that of friendly service and counsel with the Orientals and Spanish-speaking peoples of America. He is at work at 287 Fourth Avenue, in one of those tiny, artificially lighted, un-mahoganized compartments usually assigned a missionary secretary. His expansive soul refuses to be cramped, however, and people from all climes give to his walls world-wide dimensions. Daily he proves that it doesn't take any more space to distill the essence of brotherhood than it does to distill the essence of corn in the hidden coves of the mountains. Dr. Hinman has briefly outlined his program thus:

The administration of Japanese work in Utah, Idaho and Washington, and Spanish-speaking work in New Mexico.

Cooperation with state conferences, local churches, other Congregational agencies, the Home Missions Council, and other organizations concerned with Oriental and Mexican missions, and commissions on inter-racial and international relations.

The conduct of conferences, forums and study classes on Orientals and Mexicans and race problems.

Participation in research and surveys of missionary work and missionary methods, on the general situation of Oriental and Mexican communities, in order to avoid competition and neglect; to suggest missionary programs and to improve inter-racial relations.

Reporting to state conference superintendents, the promotional staff and denominational publications, news of Oriental and Mexican conditions, the results of surveys and conferences, and statistical work done by our Congregational churches for Orientals and Mexicans.

To be technical and in order to sound efficient, we might call Dr. Hinman "A Councillor in Christian Social Engineering." Some college should confer on him a "D. H."—Doctor of Humanity.

As this edition of the magazine goes to press, Dr. Hinman is on his way for the interdenominational conference on Spanish-speaking work being held in El Paso. For this conference he has done a splendid piece of research work on international and inter-racial attitudes, with reference to the Spanish-speaking people who have taken up their abode north of the Rio Grande. His excellent thesis reveals a developing prejudice toward the Mexicans of the same quality as the old prejudice against the Negro and the more recent prejudices against the Orientals. True to form also, he has found that wherever a Spanish-speaking person becomes a real economic factor and labor competitor, racial animosities spring up. After a meeting of A. M. A. workers at Albuquerque, from El Paso Dr. Hinman goes to Mexico with Hubert Herring's party.—F. L. B.

Recruits for Tomorrow

THE question of what the young people think and what they like comes to the front in all the church councils of today. All sorts of provisions are made by pastors and committees to attract and to hold the younger generation, but nothing has ever yet been found to compare in effectiveness with the Bible School. Even when the teacher is not prepared for his or her task and when the place of meeting is far from being attractive, there seems to be a subtle power simply in the name, Sunday School and Bible study. There has probably never been a great church leader who has not passed through something of that schooling on his way to his "holy orders"; and even in the "far country" of vice the sinner sometimes weeps at the remembrance of the good teaching he once had and has spurned. There is a purifying influence in the story of things that are pure. There is magic in the truth. The teacher of a Bible class should never give up hope.

While we are told repeatedly of the tens of thousands of children in this country that are under no Bible instruction, we should be cheered by the special efforts being made by all denominations to correct that situation. The summer Vacation Bible Schools are found in many sections of the country to be especially successful. We are suggesting what such schools mean by the pictures shown upon these pages. One of the groups of children was photographed in Montana and the other in Arizona. Both are, however, sponsored by well-established local churches. The girl whose picture is at the head of this article is as much a lover of books as she is of the wonders of nature opened before her in Montana. Trained from childhood to the life of the ranch, she has grown up to be an aid there in many ways. Skilled in horsemanship, she has skirted the buttes and found her way up through the gullies on the back of her trusted pony in the search for stray cattle and in gathering them for her father into the "round-up." Physically and mentally alert, she is a sample of large numbers of young people in the newer parts of our country whose minds respond to the higher call whenever it is fairly presented to them. There are many of the finest young men and women in the great states west of the Mississippi whose lot has not been cast near to the church and the Sunday School and yet who, if approached at the right time and way, will be the most serviceable recruits that can be found anywhere for the ranks of the church. Some of them are having their eyes opened to a new world of joy and usefulness by the young people who, for the last few summers, have been giving their services under the direction of our Home Missionary and Sunday School Extension Societies. Every one of the young men and women sent out

A VACATION SCHOOL IN MONTANA

by these Societies tells the same story of personal profit in having had this experience and of great faith in the young people they have met in their summer's work. If your college graduate son is getting to know too many things that are not so, give him the experience of teaching in a Vacation Bible School.

A VACATION SCHOOL IN ARIZONA

One cannot look upon the happy children shown in these pictures and not feel that they belong to God. If we do not claim and hold them for him, something is very faulty in our methods or in our consecration. The winter season is now upon us, but let us not forget the children who were gathered last summer in these Vacation Bible Schools. Let us work out now full plans for getting into touch with a far larger number of them in the summer of 1927. In them is our hope for the world of tomorrow and "of such is the Kingdom of Heaven."

The Incoming Christmas Fund

By HARRY R. MILES

DECEMBER is one long "Merry Christmas" in the office of the Ministerial Boards. The old story repeats itself, yet every year the flood of gifts is like a romance which fascinates and inspires as if never known before. The office force is pushed to the limit, yet all are too interested to discover that they are getting tired. The money begins to come before it is asked.

It comes from far and near. Some of it needs an early start. The check sent by the widow of one of the American Board's most distinguished missionaries, started from Japan early in November. Others, who have plenty of time, can't wait, but send checks long in advance.

It comes from old and young. One woman sent instead of a check, a $2.50 gold piece, some silver, nickels and pennies, money found in her sister's purse at her death. The sender felt she could make no better use of the money than placing it in the Christmas Fund.

A daughter wrote that her mother, very low and near death, was determined that she would not miss getting her gift into the Christmas Fund. A pastor forwarded with $15 this letter: "Peggy and I want to contribute this check toward the Christmas Fund. We hope it may carry a bit of happiness to some ministers who can no longer serve."

It comes from the rich and poor. A retired American Board missionary, living on a Civil War pension, and an aged widow, who spent long years in the Turkey mission, sent their gifts. The vice-president of a large insurance company wrote: "Any-

one who is not interested or appreciative of such an undertaking must indeed be lacking in the most ordinary elements of human kindness." Alongside his gift is another from a man of seventy-six who says: "I have just earned $3, and in a very hard way, but I feel it will be some compensation for the hardness if it can help to swell the Christmas Fund for the aged ministers." Some gifts come from pensioners to whom the Christmas Fund goes, although they are not asked, and are told that they are not expected to give. How can one refuse the $10 check from the pensioner who writes, "Early in the year I received a check from the Christmas Fund to apply on the hospital bill for our daughter. How tears filled our eyes and gratitude our hearts. Now, circumstances permit us to send a slight token to be used where needed."

This great Christmas festival warms all hearts. One man, who asked that no receipt be sent him, writes: "I read the plea for money in the December AMERICAN MISSIONARY, and hand you a check for $200. I hope that all you need may come to you, for the cause is a worthy one." A woman, who had usually made her gift with thought of the retired ministers only, wrote, when she read the Christmas booklet, "I could not resist the small gift of $5 additional for the dear children." She wanted a part in the whole work of the Christmas Fund.

Already planning for another year. A member of one of the churches which has given most loyal support to the Christmas Fund writes, "My wife and I are opening a Christmas Club account for this Fund and, when it comes due next December, you will get larger sums, and the givers will get the benefit of having brought to their attention throughout the year that they are doing something for these old soldiers." Many suggest names of friends to whom they ask that the appeal be sent.

Results. Gifts total as this article goes to press $51,152, an amount which not only promises a generous Christmas Day check, but assures for 1927 the Christmas Emergency Fund, which is the crowning feature of the whole Christmas Fund.

The Emergency Fund. On December 11, 1926, the balance left was under $350 with the needs of three weeks still to be met. The Fund goes mostly in small checks to meet emergencies typified by the following letter which has come the morning this article is written: "We regularly put aside $90 of our quarterly check of $100 for our grocery fund during the three months. The last of October we were compelled to use $25 of that for things we had to have, hoping that our hens would be laying in November, and help us over the pinch. The hens failed us, and the last of November we had less than $5 left, to furnish things to eat. December looked like a wonderfully long and cold month. When the mail brought your check and I handed it to my wife, she said, 'God bless the Board of Ministerial Relief.' We were a thankful couple. I have seen a good many close places in my life, but I really think that that was one of the closest I ever passed through."

A large number of these emergency checks come as a surprise like that to this man. They are not asked, but the need that exists is read between the lines of letters, learned from the state Superintendent, or a neighboring pastor.

The Christmas Fund does a beautiful, bright and blessed work. The way checks come shows that our Congregational people mean to have that work go on. The giving is not only generous but joyful. Some say that they take more satisfaction in this gift than any other they make at Christmas time.

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Sharing the Task With the A. M. A.

By Alumni Secretary GEORGE N. WHITE

An Address From the Bridgeport Meeting

IN the Governor's reception room of the state capitol at Madison, Wisconsin, there hangs a picture entitled "Unity," which to me is deeply symbolic of the spirit of the American Missionary Association. In the foreground of the picture is a Cross beside which there stands a beautiful young woman. To the right of the Cross there are three generals in full regimentals, to the left a woman holding a little child by the hand. When I asked the significance of the picture the guide replied that the three generals were the three Wisconsin leaders in the Civil War. The woman holding the child by the hand was the wife of the war governor of Wisconsin—Governor Harvey. During the Civil War he had gone down to Shiloh on the banks of the Tennessee River to comfort and encourage the Wisconsin soldiers who were encamped at Shiloh. As he returned, his foot slipped in stepping upon a barge and he fell into the waters of the Tennessee and was drowned. For twenty years I had worked upon the banks of the Tennessee in one of our schools, but its waters took on new significance as I looked into them last spring, because they had been sanctified by Wisconsin's most precious gift

to the cause of freedom—the life of its governor. "But," I inquired, "why is Mrs. Harvey's likeness upon the picture?" Then the guide told me of the resolve Mrs. Harvey made to "carry on" after the death of her husband by establishing a home for the orphan children of the soldiers of the war. This she did for many years and her contribution to the cause of freedom was no less than that of her husband, the governor, because "inasmuch as ye did it unto one of the least of these ye did it unto Me."

Then I remembered that the American Missionary Association had *its* three generals, Armstrong, Howard and Fisk, who gave their lives to the task of striking the physical shackles from the ankles of the American slave. After they had done this task there followed in the path of the army those noble men and women who like Mrs. Harvey were consumed by a desire to "carry on" the work of the generals of the American Missionary Association by striking off the mental shackles of the children and victims of the system of slavery. From Massachusetts and Connecticut and New York and Ohio and Wisconsin—yes, from all the states which loved freedom—there went down men and women who took a Bible in one hand and a blue-backed speller in the other and began a work of religious education such as the world will never know again. Many churches have shown me with pride their week-day schools of religious education and I have rejoiced with them in the fine piece of work they were doing; but to my mind the finest piece of religious education the world has ever seen was done by those early saints who, with Bible and blue-backed speller, faced, not only "fire, dungeon and sword," but torture, mental and physical and endured death itself to "carry on."

Among those who came down was General Armstrong, the son of a foreign missionary and head of that school in Hampton, Virginia, to which the boy, Booker Washington, who had walked forty miles with all his worldly possessions tied up in a handkerchief, applied for admission one day. The teacher, about to turn him away when she found he had no money, little realized the divine spark that prompted her to set the boy at a task which would test his real desire for the education he asked for. But the result of that simple test—the cleaning up of a school room—is that magnificent school in the heart of Alabama which set the pace for the vocational training we now have in our finest high schools in New England—yes, in all America. And how that little investment in Virginia has grown! There came down to Tuskegee a man from Chicago who, after he had been shown the wonders of that plant, expressed a desire to see the schools from which these children came to Tuskegee. Then they took him out into the country and showed him those rural school houses—fine places for the study of astronomy, because all the children had to do was to tip their heads back and they could look right out through the roof and see almost any heavenly wonder they wished to see; and where one could almost take a cat by the tail and sling it right between the logs into the schoolroom where, with proverbial feline agility, it could land on all fours before the teacher, ready for its lesson, too! Stirred to the depths by this shame, this man went back to Chicago and devised a scheme whereby model schoolhouses could be built if the colored people would give a third of the necessary cost, and if the state could be induced to give a third—because he himself resolved to give the final third for every schoolhouse that should be built according to his plan. And people laughed at him because they said the colored people wouldn't give for schoolhouses—they felt the state ought to provide them; others said they had been depending on A. M. A. too long. But when I wrote to those who knew the results of the experiment I found that three thousand of those schoolhouses had been built at a cost of nearly twelve million dollars into which the colored people had put nearly three million dollars! And so today these three thousand schools, manned in large part by products of American Missionary Association schools, are sharing the task with the American Missionary Association in the elementary education of the children of tinted skin who live in the South. And of course you know the man from Chicago was Julius Rosenwald.

Twenty years ago there went down into North Carolina a cultured young woman from the environs of Cambridge—a woman whose skin God had tinted brown. This woman began work in a little school which the American Missionary Association was supporting fifteen miles from the nearest town of any consequence. Because of the apparent hopelessness of the job the American Missionary Association withdrew from the field and offered to transfer this young woman to another school. But her very heart had gone into this school and she elected to stay on without the support of any sustaining organization. Last spring she came back to us, offering to the cause a plant worth over one hundred and fifty thousand dollars. Heavily burdened as we were we did not feel equal to the task of taking on another school and so this teacher was asked to raise an endowment of one hundred and fifty thousand dollars and a guarantee of twenty-five thousand dollars a year in running ex-

penses for five years. This she did and this year our youngest school, the Palmer Memorial Institute at Sedalia, North Carolina, with its devoted principal, Charlotte Hawkins Brown, is sharing the task with the American Missionary Association.

Many of you have read the little book, "Goodbird, the Indian." A few days ago I was in North Dakota and Mr. Goodbird said to me, "I want you to go with me to Superintendent Hacke." Of course I did, and there Mr. Goodbird presented to the state superintendent a check for seventeen dollars on his apportionment, a check which represented the offering of eight of the Indian members of his church. An average of over two dollars per man. How does this compare with the average of the rest of us? And then he told me of the native missionary society among the Sioux which gives every year three hundred dollars to the cause of Christian education among the Grosventes, the Mandans and the Rickarees, the hereditary enemies of the Sioux. Again sharing the task with the American Missionary Association—for our work in North Dakota is among these hereditary enemies of the Sioux.

Thirteen young people graduated recently from our school at Pleasant Hill, Tennessee, a school for the Highlanders of the South. As they departed they left thirteen one-thousand-dollar endowment policies for the school they were leaving and for those who should come after them. Sharing the task with the American Missionary Association one hundred per cent!

Last February, on Lincoln's Birthday, I was in the town of Florence, Alabama. Principal Cuthbert asked me to come down that afternoon to a Baptist church in the city. When I arrived I found the building crowded to the doors and many standing on the outside. After a touching memorial exercise honoring the great Emancipator, a table was placed in front of the pulpit, upon which, in thirty minutes, there was poured in cash, not promises, the sum of nine hundred and fifty dollars as a gift to the American Missionary Association for the carrying on of the work at Burrell Normal School. As I watched the pennies, the nickels, the dimes, the dollars—there were no twenty dollar bills—as they came from people who were in almost every instance underpaid for their manual contribution to society—truly, I said, what a wonderful sharing is this of the task with those who fifty years before had made possible that gathering this Sunday afternoon!

In another school the principal asked me to note the face of one of his teachers. Later he told me her story. She had been a student in one of our institutions and one of the teachers from the North had been particularly interested in her. After this Northern teacher had retired from the work because of age, this girl, now a teacher herself, had resolved to share with her beloved guide her own American Missionary Association salary. And so each month she divides her salary, pitifully small though it is, into three parts—one goes toward the purchase of a little home, the second toward her living expenses and the third definite part to that teacher, now old and almost in the shadows. Sharing the task—yes, with love and devotion and gratitude and cash!

One day in the earlier years of my American Missionary experience a little brown girl came to me with something tightly clasped in her little fist. It was a quarter and in explanation she said, "Mother says she doesn't have all my money today (the tuition in the primary department was then fifty cents per month) "but here's a quarter, that's one 'ition.' Tomorrow she'll send the other quarter and that'll be 'two ition' (tuition!)"

And when all the "itions" of our American Missionary Association schools are added to the board, and fees and gifts that come out of their respective communities, the sum makes nearly fifty per cent of the operating expenses of our schools this year. And so from gifts of corn and bacon in 1868 to nearly a half million dollars in 1926 the spirit of self-help has made its way. Does this not indicate a self-respect that is worthy of further investment in education until the South shall take up its opportunity of giving to every child a chance at education, indications of which are seen on every hand and especially in the state of North Carolina? Let Station A.M.A. not "sign off" until it is sure its work is done.

In 1911 there were reported to be 11,000 Indian pupils enrolled in state public schools. About 40,000 are enrolled there now. This remarkable increase indicates the dominant trend of Indian education and points the way to an early solution of the Indian problem. The Indian is happy in this broadening field of social life and the Bureau of Indian Affairs is actively fostering this form of cooperation with the states in order to hasten the amalgamation of the Indian race. Approximately $400,000 of Federal funds are being used this year in aid of public schools where Indian pupils are enrolled, either as tuition or in the repair of state public schools or in building new ones.

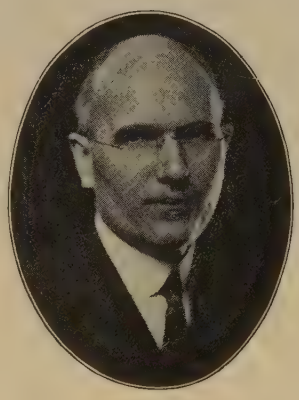
Protection of the Minister

The Annuity Fund and Life Insurance

An address made by GEORGE A. HUGGINS, *Actuary, at the Annual Interdenominational meeting of Executive Officers of Church Pension Funds, Philadelphia, November 22, 1926.*

WE often hear ministers say that they could secure greater advantage from insurance than from their Church Pension Fund, if they should take what they and their churches are asked to pay annually and pay it as premiums to an insurance company. While recognizing heartily the great value of life insurance, I cannot approve such a suggestion. My position is first, last and all the time that a minister should, if humanly possible, become a participant in the pension system of his church if soundly constructed, and for these reasons:

1. The Church Pension Fund is administered solely to provide every dollar of benefit possible for the minister. No one makes any profit out of the member.



MR. GEORGE A. HUGGINS

2. No commercial insurance company offers through a single contract, or even a combination of contracts, the protection afforded by the Church Pension Fund, because a contract for insurance is individual, must be specific as to beneficiaries and, where survivorship annuities are concerned, must state the exact date of birth and sex of each life involved. On the other hand, most phases of a pension plan are administered on the group basis. Its provisions would cover, for instance, a second wife, even if much younger. In the case of minor children, it covers one or more children provided they are minors at the time of the father's death. Even if an insurance company could make the broader contract, the same benefits could not be provided at the same cost. Moreover, it would not be a solution of the pension problem of the church. Premiums would not be reduced with salary reductions as age came on, causing possible loss of insurance.

3. Administrative expenses of church pension funds are ordinarily covered by special funds so that no deduction is made for this purpose from the annual payments by ministers and churches.

4. The Executive Officers are ordained men who do not receive, or expect, salaries corresponding to those of similar positions in commercial insurance.

5. Investment Committees composed of well-known officers of great fiduciary institutions, experienced in handling trust funds, cooperate with the Treasurer without any emolument whatsoever.

6. There are no expensive field forces: few, if any, district offices; no commissions for collection of dues, and so forth.

7. A pension fund is not designed to create estates or to protect dependents or beneficiaries other than those of the immediate family, such as wife or children, and the cost is correspondingly reduced.

8. Pension Boards are classed as religious institutions and their funds are exempt from taxation, which is a very large item in commercial insurance.

9. If individual churches take out policies of insurance on the lives of their pastors, this would not be a solution of the pension problem of the church, no matter how well protected such individuals might be.

a. Suppose that a church took a considerable amount of insurance on its pastor, paying either the whole cost, or the major part of it. Five years later, the minister might leave that church and what would then happen to his insurance? Would the original church continue paying the premium? Hardly. Would the new church take up the payment of all, or the major part of the premium? Possibly; but probably not, particularly if it were a weaker church. Perhaps they had been paying the premium on a smaller amount of insurance on their previous pastor. Therefore in all likelihood, the new pastor would have to pay the premium, or at least a considerable part of it, if he decided to continue the insurance. If a reduced salary made it impossible for him to do so, he would lose all or the greater part of the insurance at a time when he needed it most. Perhaps a second change would result in his giving up all the insurance and he would reach age without any provision for his future and would have to rely on the Relief Fund. The same thing might happen in the event of his disability or death.

b. Then, go back to the original church. What would they do for the new pastor? Would they take the same amount of money to buy insurance for him, or would they undertake to secure for him the same amount of insurance as for his predeces-

sor? The church trustees would soon find that the older a man is the larger the premium on his new insurance. Therefore, discrimination against the older man would be accentuated; whereas a proper pension plan would immediately reduce such discrimination since the older man would come to age with provision already largely made for an adequate annuity. Suppose a man came toward his later years without adequate insurance and with some impairment in his condition or in his family history, that made him a sub-standard risk. His insurance might be issued at an advanced rate, or he might not be able to get it all. If he could not get it, then the church might hesitate to take an unprotected man because of the possibility of caring for him in age or disability, and making provision for his widow and minor children.

To the above advantages for Church Pension Funds, there is added in the Annuity Fund for Congregational Ministers, a share in the annual income of the Pilgrim Memorial Fund as a credit toward the member's annual dues, which further radically reduces the cost.

The chief objective being the age annuity, with incidental protection for disability and death, and with no protection against temporary disability, it is well to supplement membership in the Annuity Fund in the early years of ministerial service by a modest amount of insurance, which can be carried at small expense. I am not opposed to commercial insurance. I favor it and encourage it. A pension plan is not designed and cannot be expected to cover every contingency in a man's life, but it does afford at minimum cost protection against the major contingencies.

Editorial Note.—*The president of one of our large insurance companies was asked the comparative advantage of life insurance and the Annuity Fund in providing for the age retirement of a minister. He answered, "There is no comparison. The annual credit from the Pilgrim Memorial Fund puts the Annuity Fund in a class by itself."*

Age Eighty, But Young

By Superintendent D. J. Perrin, *South Dakota*

JUST east of the beautiful mountains of South Dakota, near the town of Hermosa on the banks of Battle Creek, lives Henry Hall. He has just passed his eightieth birthday, but says "I am still young." The active life he lives testifies, too, that he has remarkable physical vigor. Daily in the fellowships of life he reveals that he is young in spirit.

BESIDE THE AUTOMOBILE—"THE RIGHT-HAND MAN OF THE MINISTER"

The outstanding interest of Mr. Hall's life is the Home Missionary Congregational Church at Hermosa. He is the alert, efficient treasurer of the organization. When the church building was enlarged by joining to it the building of another organization which had disbanded, the treasurer traveled day after day gathering necessary funds. Month by month traveling over the prairie roads in his faithful Ford he provides the current expenses for the church and no minister fails to receive full salary. He is the right-hand man of the minister, provides the automobile, and acts as chauffeur in pastoral visitation and in making the out-station appointments and rejoices in all the progress of the work of the Lord's Kingdom.

Being still young, Mr. Hall qualifies for the Young People's Summer Assembly at Placerville, in the heart of the mountains. There he is one of the most interested and happy, and stunt night sees him taking a worthy part.

Varied have been his experiences through life. He was trained as a skilled blacksmith and he is famous for expert welding and tempering of steel. In the 80's, as eastern South Dakota was being settled, he filed on a claim northeast of Pierre. Here he made a new home in the new land and prospered in good seasons. But dry years and scant

crops came. Leaving the family on the homestead, he made the journey by ox team to the Black Hills to secure work in the mining camps. Here he became the blacksmith for Holy Terror mine which a wicked tradition says was named by the owner in memory of his wife. Here Mr. Hall sharpened and tempered the drills which cut their way through the hard granite rocks.

Mr. Hall is now a keeper of bees. He makes hives, separates and captures swarms, places his hives for miles up and down Battle Creek Valley where sweet clover and alfalfa flourish. Each year he "harvests" wonderful crops of honey. He speaks of his crop not in terms of pounds but of tons. The reward of the labors of his eightieth year is ten tons of clear, pure honey.

Speaking of his splendid health he says, "I've patterned after my bees, I suppose. I've been busy all my life and out of doors a good share of the time. Exercise and sunshine are good doctors."

Foundation Stones

TWO years ago the demolition of the famous Madison Square Garden of New York City was a spectacle attracting many observers, and scarcely less interested has the public been in seeing the foundations prepared for the building that is to take its place. Day after day for over a year men have been boring into the solid rock of Manhattan Island, blasting it out and carting it away. As neatly and effectively as if cutting into a cake of cheese, the workmen have carved their way down to a level farther below the surface of the earth than most buildings rise above it. Only an enormous excavation seventy-five feet deep now occupies the block bounded by Madison and Fourth Avenues and by Twenty-sixth and Twenty-seventh Streets. This block is to be covered by a structure erected by the New York Life Insurance Company, but many months will pass before a vestige of that building can appear above the level of the street.

FOUNDATIONS ON MANHATTAN ISLAND

Probably no ecclesiastical building of the Christian centuries has ever had such an unmovable foundation as that above described; but of whatever kind a building may be, its support must always be adequate to the weight and form of the building it is to sustain. It is purely a question of mechanics and of mathematics. The church of Christ is not a building, but a spiritual organism, its stability depending wholly upon the quality of the persons that compose it, and it is a pity that we so often use the word church when all we are thinking about is the building in which the church meets. Our Pilgrim ancestors were much more happy in their use of words, for they spoke of the place of meeting as the House of Worship or the Meeting-House.

This distinction is happily suggested in the picture on this page showing work upon the foundation for a new building for our church at Elmwood, Connecticut. The apostles were likened by Paul to pillars; and in First Peter, 2, 4, and 5, all believers are spoken of as "living stones" that rest upon Christ as the sure foundation and elsewhere they are spoken of as his mystic body. Whatever stones support the new meeting-house at Elmwood, the prospect given in this picture of a strong church is remarkably assuring. After looking at the youth-

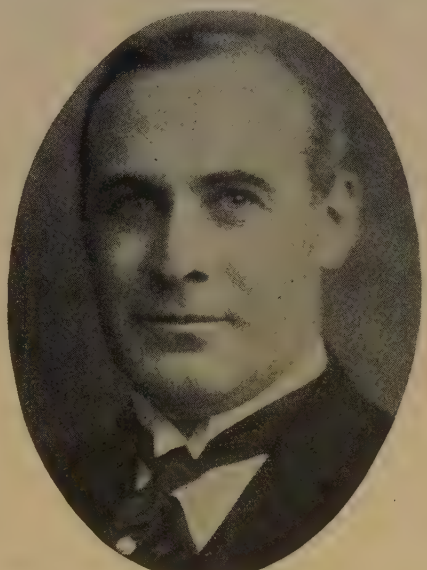
PILLARS OF THE CHURCH

ful and vigorous individuals, standing alert in this picture, we can safely say that there will be no "dormant" windows in their church nor will any ignoramus call its pillars "pillows." The church at Elmwood was organized but five years ago with Rev. James F. English as its pastor. Its rapid growth calls for more adequate equipment and the building of the new house of worship and the parish house will proceed by units.

The Rev. Charles K. Tracy is the present pastor.

Treasurer Boult

WE are pleased to introduce to the readers of THE AMERICAN MISSIONARY Mr. William T. Boult, recently elected Treasurer of the American Missionary Association. Mr. Boult attended Lafayette College, Easton, Pennsylvania, and is a graduate of Union Theological Seminary. He entered the ministry and served as pastor of the First Church of Spring Valley, New York, the First Church of Bound Brook, New Jersey, and the Bedford Park Church, New York City. During the war he served two terms in France for the Young Men's Christian Association, both as an organizing secretary and one of the staff of speakers. Mr. Boult has also had a varied business experience which includes service with the United States Shipping Board and three years in banking at Scranton, Pennsylvania.



MR. WILLIAM T. BOULT

From this position he was called to be Financial Secretary of the Ministerial Boards, and later to be its Treasurer. In addition to the Treasurership of the American Missionary Association he is acting in a similar capacity for the Corporation for the National Council, the Annuity Fund for Congregational Ministers, and the Congregational Board of Ministerial Relief.

We gladly welcome the new Treasurer to the offices of the Association and promise him the hearty cooperation of all who are serving with him. Our constituency may felicitate themselves and the Association upon this happy accession to its staff of missionary workers as do those who are intimately and officially associated with him.

There is a ministry of the counting house. In the latter, men of ability and experience as well as spiritual weight, are at a premium. Mr. Boult peculiarly meets the highest requirements in this particularly exacting work.

A College for Colored Women

By President J. T. HODGES

TILLOTSON COLLEGE, Austin, Texas, one of the American Missionary Association colleges, has had a wonderful career and has been doing a fine piece of public service since 1881. Organized primarily to educate the colored man, it has earnestly given itself to that great task. The school throughout its history has always stood for inter-racial good will and friendship. Its educational policies have been kept up-to-date and the ideals of Christian character and life have dominated all courses of study and other activities.

Tillotson, which has recently become a college for women, is gladly facing the revision of its courses and is improving its equipment and beautifying its campus, while it aims to preserve its fine religious traditions and Christian zeal. The change is an economical one and has come about because our annual enrollment registered four or five times as many girls as boys.

It is manifestly wise and right that the great Southwest should have a first-class qualified woman's college for the colored woman who, in our Southern life and thought, is at the very bottom of affairs looking anxiously up, always seeking the help which must come from the consecrated leadership developed by schools of this kind. This morning the good news was phoned from the State Department of Education, "After a careful study of your reports on last year's work, we think we can safely move you up a notch." We hope to be worthy of this public confidence which will bring the best we are able to give in return.

Missionary Education Snap-Shots

THE *Chronicle* of the Larger Parish of the Westchester and Scarsdale Congregational Churches recently contained this report of Young People's work in the Scarsdale church which may prove suggestive to others.

"In Scarsdale, the Church School has continued to demonstrate the World Service interests this year by educational programs and by their offerings. Our school for the past year is reported as the honor school in the state. Special gifts of money, of toys, and scrap books made by the children have been given in the home field.

"In February, a group of boys gave the Lincoln Day program, and a special offering was taken for the American Missionary Association work. Posters were made for this occasion. Later the playlet, 'Costly Fruit,' was given by some of the children.

"Our older boys and girls in the young people's society have been doing personal work in bringing messages of good cheer each week to the children in the Orthopedic Hospital in White Plains. For a number of months a religious service has been held there each Sunday morning by the young people.

Merry-Making Travellers

"About fifteen of our Juniors have just returned from a trip to India—in imagination, but very real in its purpose and results. They are known among us as the 'Merry-Making Travellers.' The trip was so arranged that stop-overs were allowed all along the line. Porto Rico and Hawaii were visited. A little longer time was spent with the Misses Fox in the Philippines. Then they took a quick jaunt to Japan and China and finally reached India. Because this was an imaginative trip it was possible to invite parents and friends to arrive with them. The occasion was a little exhibit to show some of the interesting things they had seen thus far on their trip and to introduce their new friends. Mrs. Nolting greeted them and very sympathetically and enthusiastically described places and people, having brought pictures, costumes and curios with her. Since that time this little group, in appreciation of what Mrs. Nolting did for them, has made and sold dolls to raise a special gift for the field which she represents. They have made a flying trip back to Scarsdale in time to show the other members of the school something of their travels in India through stereopticon pictures lent by the Board. They have also composed and given an original dramatization depicting a dream which some little Indian children may be having in anticipation of next Christmas. And now, all the children in the school are bringing gifts to make the dream come true."

Since this was written, the gifts have been brought, packed, and are on their way to India.

The Fruit of a Summer Conference

This is an extract from a letter written by the Director of Religious Education of another Congregational church.

"I was very much pleased with reports last night from our fourteen young people who have attended summer conferences. Missionary education cropped out in almost every instance. Our high school group is so interested in its work for Miss R—— that it needed no promoter. The Woman's Board Branch seemed quite overcome at the check for one hundred dollars. Sometimes I get discouraged over the way in which we do much of our work, but a thing like this really does cheer one's heart for it was done so spontaneously and more willingly than almost any other piece of work we have undertaken. The other night three of my girls confided to me that it is their purpose to become missionaries. Three others are already studying to become directors of religious education. While this is no more than one ought to expect from a church like ours it is a comfort to know that our work has not been entirely in vain. In no instance, unless in the case of the young woman you met, has there been anything to encourage or influence such a choice other than the policy of the church to take religious education seriously. Before this policy was adopted I can find no record of any person choosing religious work as a vocation. So much for the effects of missionary education as part of the educational program."

Informal, But Effective

In a certain church the leaders were troubled because of the lack of a duly organized young women's society. But the plain facts seemed to be that the young women did not wish to be duly organized. Some of them got together, however, and asked one woman, whom they could trust not to organize them too much, to be their leader. They have been meeting more or less regularly, and very informally, at homes of the members, for about two years. They shun reports and statistics. They are quite care-free about rules, and the manner in which they have elected their officers would shock the constitutional soul to its depths. But the point is that they have done a lot of work for various worth-while causes, have started a generous and alluring box on its journey across the seas to gladden the hearts of youngsters in another land. The

whole proceeding reminds the writer of another club that was started some years ago by working girls who declared that all they wanted was to have a good time. They had it, but they discovered in the process that the best sort of a good time is one that means service for others.

We suspect that more than one church has its group of young people who are shy of formal organization under the traditional labels, but who, under the leadership of one who can take them where they are, enter sympathetically into their plans, and who knows how to direct seemingly aimless activities into purposeful channels, may be led to discover and realize the really fine ambitions for worth-while service that are secreted about the persons of most of us.

Congregational Indian Churches

By RUDOLF HERTZ, *General Superintendent*

I VISITED Haskell Institute at Lawrence, Kansas, and spoke there one Sunday afternoon before some nine hundred students. A great celebration took place to dedicate their new football stadium, which brought some two thousand Indians to Haskell.

The celebration was good mixed in with bad. The government was not directly responsible for it, certainly not the present superintendent, Mr. Blair, who came there only this year and inherited it. The stadium consists of two immense tribunes on each side of the football field, all built of cement. It cost about $250,000, contributed entirely by Indians. There are a number of objections to such an enterprise. Haskell will not last forever, and it is hard to see who will have any use for the stadium then.

On the other hand, never have we seen so many educated Indians at one time. The great majority were Haskell graduates and ex-students, and the school has a right to be proud of them. One afternoon the school put on an education parade, which consisted of a lot of floats representing the different departments of the school. They gave the thousands of white visitors an idea of what the Institute is trying to accomplish.

A visit like this is mainly worth while for the personal contacts we were able to make. In particular, we were able to help one of our old Santee girls to go to Colorado Woman's College.

The work on the Cheyenne River Reservation is progressing evenly. The prospects for the winter are none too good; crops were largely a failure, and I don't know how some of the Indian families are going to live through the winter. The government will help out some by providing work to the extent of a few thousand dollars.

A very encouraging sign is that the majority of new members in our churches are young people from our own families. It is the natural thing for them to join the church.

While often disagreeing with each other and meeting with all the other difficulties that our white churches are facing, there are, on the whole, far fewer appeals to me than formerly to straighten out troubles. I feel more and more that I am ceasing to be a superintendent and becoming a pastor-at-large. The ordained men are remarkably ready to take up the responsibilities to which their office ordains them, especially baptisms and marriages, and, what is just as essential, the Indians are willing to accept their offices. While there are still many jealousies, these ordained men have established themselves among their people. My immediate task now is to put such enthusiasm, such knowledge, and such wisdom behind the leaders, that they in turn may succeed in setting dead fires a-glimmering and glimmering fire a-blazing; in other words, that from a mere routine, our church work may turn into a dynamic force for good. These leaders are loyal, very loyal and reasonably faithful, but they lack as yet that all-conquering desire to arouse their people to the needs of the hour.

DR. CHARLES L. HALL, Superintendent Emeritus of our Indian work, tells of a recent interesting visit at the Bismarck Indian School.

"There are one hundred and thirty girls there. On the evening before Armistice Day fifty of the girls put on an operetta at the city auditorium before a crowded audience. It was during the 'Corn Show.' The girls' performance was called 'The Feast of the Red Corn.' The one who finds a red ear becomes the bride. I sat by the state Superintendent and others who said it was the best performance they had seen on that stage. Eight were girls who had been in our school, and some had been in Mr. Reed's mission at Standing Rock. There was no bashfulness or stage fright or mumbling. North Dakota people are getting a view of Indians new to them."

Fessenden Academy in the Heel of the A. M. A. Shoe

By Principal JOHN MOORE

ON looking at a map of the United States and connecting the various missions of the American Missionary Association, it is possible, with a stretch of the imagination, to construct a shoe—certainly that of a giant. On such a shoe Fessenden Academy forms the point for the rear of the heel.

The school work at Fessenden has been given a great impetus by the beginning of a rebuilding program, made necessary by the fire of last March, which destroyed completely the contents of a general utility building used to house the boys, the kitchen and dining room, the principal's office, and a teachers' quarters; the boys' manual training shop, and a building containing the old lighting plant.

These losses drew heavily on the school's reserve strength and resourcefulness. Fortunately the morale was high and the quick makeshifts for the preparation and serving of the meals of the next day, and the hurried arrangements for sleeping quarters were endured the remaining school month, which, once ended, relieved burdened conditions. After the students had gone and the flesh, body and life of the institution consequently gone, leaving only the bare skeleton, there was immediately room for taking an inventory, which laid bare the distressing conditions. There remained only the girls' dormitory and laundry which could be used as a nucleus for a rebuilding program. With the school building condemned, the urge of a boys' dormitory with furnishings; the lack of dining room and kitchen facilities and equipment; the need for clearing parts of the campus of debris; and four months in which to begin and accomplish parts of a connected and projected rebuilding program, in order to reopen school, presented a real challenge. But work without a challenge, or work without difficulties is too often routine and lacks that satisfying something one feels when accomplishments are recorded.

A campus layout was planned, giving an architectural scheme of development to buildings and grounds, and construction begun forthwith.

The buildings are of the Spanish mission type and arranged on a hollow rectangle, which, when considered from the mass of the whole, gives a patio effect. Such a group of buildings appeals strongly to the innate, aesthetic sense of a soulful people. Accustomed to the charm of music, as well as the prosaic beauty of useful lives, they see here another type of beauty which finds expression in the lines and curves of noble architecture—in sharp contrast with conventional school buildings which too often elicit depression rather than uplifting thoughts.

The first of October marked the passing of the fifth month since the closing in spring, as well as the beginning of the new school year. It saw the campus cleared, the boys' dormitory unfinished but ready for use, the dining hall in the foundation, sixty boarders on opening day—our facilities were planned for ninety-six—to take advantage of the opportunities offered here through the instruction of a faculty meeting state requirements for high school work, a science department doing likewise, and equipment enhanced by numerous additions this year. Also the advantages offered in athletics and glee club work and band.

Because of the incompletion of the dining hall there were erected four squad tents near the domestic science kitchen, which we are still using as a dining room. Although November's winds are chilly, and to eat in a tent without flooring is unlikable, no one at Fessenden has uttered a word of discontent. With tangible evidences that time will bring adequate conveniences and necessities the students are in step to the tune, "Fessenden Forever."

Day of Prayer for Missions

World Pilgrimage of Prayer March 4, 1927

AS we approach the annual Day of Prayer for Missions one can not but be thrilled with anticipation, for this year for the first time the Christian women and girls of all lands are uniting in prayer for the work of Christ all around the world.

It will be literally true on March 4, that "From the rising of the sun unto the going down of the same, the Lord's name is to be praised." As the earth begins her journey around the sun on that day, groups of women and girls, and men, too, in Japan, Korea and China and all the Orient will be wending their way to the place of prayer. Europe and Africa will follow, then North and South America and finally the islands of the sea, until the world will be encircled with a garment of praise and prayer.

You who read these lines will surely want to

n this pilgrimage. Those who have been ob-ving this interdenominational Day of Prayer in rth America have found it to be one of the st enriching experiences of the year. One wom- living in a city in which the day has been ob-ved for years writes: "Of all the activities of Federation of Women's Missionary Societies our city, the annual Day of Prayer holds first ce of interest among our women. It is looked ward to annually with joyful anticipation. Chris-n women of various clubs and organizations join in its observance." We earnestly urge the wom- and girls of all races, whether in city, town or ntry, to unite in the observance on March 4. your community has not joined in this prayer vice in past years, will you not confer immediate-with the women and girls of other churches and n for a great service on March 4?

Special programs are now ready, entitled "Pray Therefore," price two cents each, $1.75 per hun-dred. Suggestions for leaders are free and will be sent with each order for programs. A Retreat, "Toward Power in Service," may be used either as a service for leaders or with the whole group preceding the program of prayer. Its price is ten cents each. Not more than two copies are needed for the service. "A Call to Prayer" has been printed on a small card which also includes a Cycle of Prayer to be used daily until March 4. These are free of charge and should be circulated im-mediately. All of these supplies may be secured from mission Boards of all denominations.

During the day many of our girls are employed in industry or are in school. We recommend that in every community a special meeting for girls be held in the evening, using the above program.

Supply of Call and Cycle, Program, Retreat, should be ordered at an early date from the office of the Commission on Evangelism, Room 518, 287 Fourth Avenue, New York City.

Indian Funeral Feast Costs More Than a Thousand Dollars

AN Indian funeral feast, at which the principal mourners were presented with gifts of cloth-ing, cost the estate of an Osage Indian ottee of Oklahoma more than one thousand dol-s, according to a claim submitted July 1 for proval to the Secretary of the Interior.

The feast was held in accordance with the prac-e of the Osage Indians, dating back to their early bal days, the Superintendent of the Osage gency explained in recommending approval of the im. At funeral feasts held when the Indians ere in their tribal state, horses of the deceased ere given to his mourners.

Purchases for the feast, as shown by the invoice, included iron kettles, pans, roasters, spoons and forks, salt and pepper shakers, plates, ladles, sugar bowls, flour, sugar, coffee, potatoes, cakes, pies, bananas, oranges, apples, salt, baking powder, sweet pickles and peaches. Among the gifts listed were handkerchiefs, silk mufflers and shawls.

The price of the coffin was one thousand dollars, and of a steel vault, one hundred and seventy-five dollars. The total cost of the funeral and feast was two thousand three hundred and twenty-one dollars and sixty cents.

The Indian left ninety-six thousand eight hun-dred and forty-one dollars and eighty cents in cash and two shares in the Osage tribal fund.

A Christian's Patriotism

A Service of Consecration for Christian Young People and Adults in which they dedi-cate themselves to the building of a new and a holier America. Prepared by ERWIN L. SHAVER

Introductory Directions

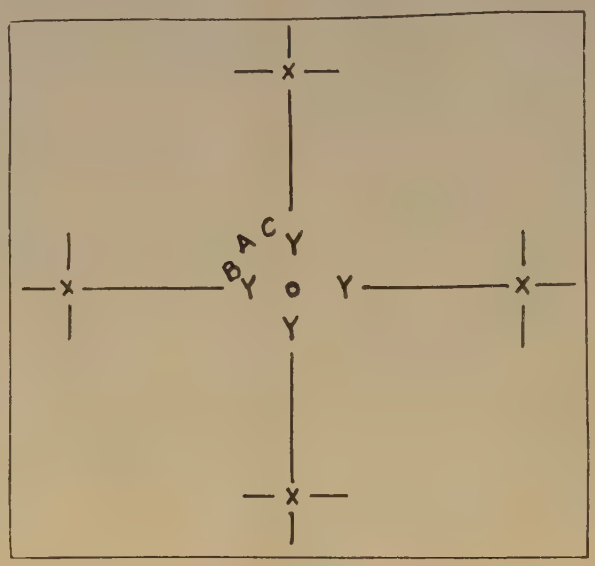
1. The central element of this service consists the singing of the four stanzas of Katherine e Bates' "America, the Beautiful." Each stanza preceded by a sentence by the leader which in-prets its meaning and is followed by a brief prayer r strength in living out its spirit and a pledge to so. This is then followed by a general pledge the entire assembly of allegiance, as Christians, to the America that is to be. As a concluding prayer, a specially selected person recites Kipling's Recessional which ends the ceremony.

2. This brief service may be enlarged to make a program of patriotic worship by Christian groups. This can be done by preceding it with an address, special music, readings, dramatizations or other fea-tures of enrichment, all of which, however, should reflect the purpose and spirit of the ceremony, viz.,

to interpret patriotism on the Christian level.

3. The service may be used with the American or Christian flags, or both. In the latter case, since this is a religious service, the Christian flag is given the position of precedence by time-honored custom. In case the Christian flag is used alone, the pledge to the Christian flag may be used. Where the American flag only is used, the pledge taken is that of allegiance to the ideal America, that can be brought nearer if Christians are true to their convictions. If both flags are used, each of these pledges may be used.

4. A very effective formation where the service is used out-of-doors or in a large room with free floor space is to divide the participants into four equal groups, each group forming a cross, with the foot of each cross near the base of the flag pole or standard and the arms the cross forming the sides of an incomplet square. See the diagram on this page.



Explanation of Diagram

O—Flag pole in center; A—General Leader; B—Hymn Leader; C—Person who recites closing prayer; X—Those who offer the prayers with the stanzas of the hymn, each taking one in turn; Y—Those who recite the pledges with the stanzas in the same manner. The other members of the group stand in line as shown by the black lines, being so divided as to preserve the proportions of the four crosses.

If an out-of-do space or free flo space indoors is n available, suitable ada tation of the formati will have to be made.

5. The form salute suggested is t simple civilian one standing at attenti with arms at the si and eyes on the fla This would seem to in harmony with t purpose and spirit the service as one Christian patriotism.

6. It is hoped th each participant w memorize the gene pledge and that t persons responsib for particular portio will have their par well in hand, with co plete memorization the ideal. All necessary directions and drill shou be given before the service begins.

Order of Service

1. *Assembly.* This may be by marching toward the flag pole or standard and coming to the cross formations from different directions with an instrumental processional being played such as "America, the Beautiful," "America," and other patriotic hymns in keeping with the Christian spirit.

2. *Brief Introductory Address:* "The Christian's Patriotism," followed by the recital by the speaker or other person of some such poem as "The True Patriot" or the creed, "America First."

3. *The Service of Consecration.*

Leader: Our service of consecration is based upon one of the most Christian of all the hymns which have been inspired by a love for our country. As we sing each stanza may we think of its message and dedicate ourselves anew to the tasks of a Christian patriot.

In the first stanza we are reminded of the great inheritance of native beauty and of natural resources which are ours in this beloved land.

Assembly sings first stanza of "America, the Beau ful."

Prayer by person at head of north cross: God, w giveth richly as a Father, help thy ch dren to be truly thankful for a country rich in gifts of beauty and of wealth, a to think of ourselves as thy stewards.

Pledge by person at foot of north cross: We pled ourselves to be eternally grateful for t gift of a beautiful and bounteous hom land and to express our gratitude in co serving it and sharing it with the pe ples of the earth.

Leader: In the second stanza we are led to call the pioneer spirit of the Pilgr Fathers who built in sweat and blood t foundations of our national life.

Assembly sings second stanza of "America, t Beautiful."

Prayer by person at head of east cross: God, w toileth ever for thy children, help us appreciate the labor of those who ha

gone before us and to labor today and tomorrow to fulfill their expectations.

ledge by person at foot of east cross: We pledge ourselves to remember the faith and the toil of those who founded our nation and to carry on in their spirit the work of our day and generation.

eader: In the third stanza we sing of our nation's heroes, the heroes of conflict and the heroes of the commonplace, who have given their all that there might be a better America and a happier world.

ssembly sings third stanza of "America, the Beautiful."

rayer by person at head of south cross: God, who gave thine only Son to die upon the cross, help us to devote ourselves to our country's good and our country to the good of all mankind.

ledge by person at foot of south cross: We pledge ourselves to memorialize the sacrifice of our country's heroes by standing courageously for truth and right, cost what it may.

eader: In the closing stanza we are given a vision of the America that is to be: the America whose cities hear no longer the cries of suffering and need; the America that can be and shall be, if we as Christian patriots lead the way.

Assembly sings fourth stanza of "America, the Beautiful."

Prayer by person at head of west cross: God, who seeth far down the distant future the day of happiness for all, help us to dedicate ourselves as Christian patriots to the building of a better America like unto the Kingdom of thy Son.

Pledge by person at foot of west cross: We pledge ourselves to dream of an America that is to be and to give all our strength to bring that dream to pass.

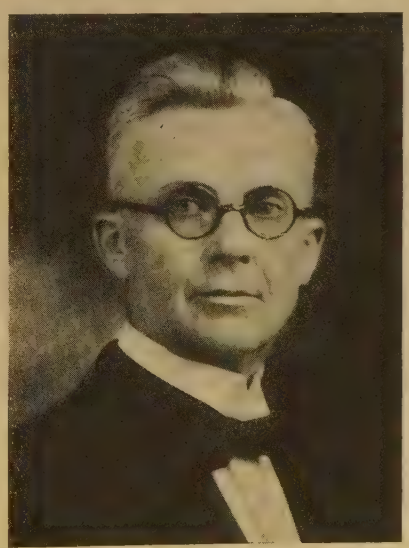
Assembly recites the Pledge of Allegiance to a Christian America: As a Christian patriot I pledge allegiance to my country's flag as the symbol of a new and a holier America, the servant and friend of all mankind.

Prayer: Recital in prayerful spirit of Kipling's "Recessional" by specially selected person. Quiet dismissal.

At Work With the Indians

REV. ROBERT D. HALL was born among the Indians. He played with them, went to school with them; lived with them. And ow he is at work with them in operation with The American issionary Association and the ongregational churches of merica.

Mr. Hall is the son of Dr. C. Hall, who celebrated last sumer his fiftieth anniversary on e Fort Berthold Reservation. he young Mr. Hall began his lucation in the little school on e reservation, and later was raduated from Oberlin. For a ecade he was a Young Men's hristian Association secretary nong the Indians. Last spring, the retirement of Rev. William nkerton, he accepted the apointment as pastor-at-large nong the Sioux Indians on the osebud Reservation in southern South Dakota. Mr. Hall writes, "We minister on the Rosebud to o or three thousand Indians and I shall have to preach to white folks, too; for this reason I came back into the work; the home must develop the indigenous character of the work among the Indians, try to get them on their own feet, and relate them to the white man's church more than in the past."



REV. ROBERT D. HALL

In these days of missionary upheaval among the "nationals," who are rightly declaring their independence and insisting on their privileges to be a part of the missionary enterprise on an equality with the "foreigners," it is a great satisfaction to find a new worker who does not have to be de-missionarized before he is perfectly at home with Indians. Mr. Hall speaks their language, understands their customs and attitudes, and finds great joy in working with them instead of only for them. We congratulate the Indians of the Rosebud on their new leader and bespeak for Mr. Hall a service of great satisfaction and rare privilege.

Seeing's Believing!

"IF only the people in the churches could see what is happening!" Never a visitor comes back from seeing some sector of our widespread world-service without making some such remark. Here is a splendid opportunity for some who have never seen "missions" in real life to have an unforgetable experience. Rev. William S. Beard, Secretary of the Laymen's Advisory Committee of the Commission on Missions, is responsible for the plan.

The trip offered is one of rich variety. It will include an inspection of both schools, academies and colleges; independent institutions such as Tuskegee and Fisk; others such as Talladega and Tougaloo, whose contact with the denomination is still intimate and close. Visits will be made to the students in their dormitories and class rooms, in the shops and on the farm and on the athletic field.

For such as can take the entire journey the final stage will be Pleasant Hill, where sturdy Highland boys and girls welcome visitors with enthusiasm.

Itinerary

Leave—New York City, Monday, January 24, 8:40 P. M., via Atlantic Coast Line.

Brick Junior College is an excellent school which for thirty-five years has been projecting the lives of Mr. and Mrs. Joseph K. Brick, of Brooklyn, N. Y., who presented the American Missionary Association with an eleven-hundred-acre farm on which to build a school for Negro youth. Later Mr. and Mrs. Brick remembered the school generously in their wills.

Avery Institute, Charleston, South Carolina, is a city school started soon after the Civil War in a city where Negroes themselves had owned slaves. Today Charleston has good public elementary schools. Avery Institute supplies the teachers. Avery also has an unrivaled record for chorus and solo work in singing the spirituals.

Dorchester Academy, near Savannah, Georgia, long has suffered the isolation of a rural life in a community which before the Civil War was one of the finest centers of the old aristocratic plantation life. Strange to say, it was a slave-owning Congregational center.

The Girls' Industrial School at Montgomery, Alabama, is a beautiful and unique illustration of what two consecrated New England Congregational women have been able to accomplish independently in forty years.

Tuskegee Institute, made famous by the illustrious life of Mr. Booker T. Washington, continues effectively as a noteworthy industrial school. Th great World War Veterans' Hospital for Negroe is also located at Tuskegee.

New Orleans, interesting in itself for many rea sons to the tourists, is also a great Negro center with *Straight College* in the lead as an institutio of liberal arts and sciences.

Jackson, Miss. Before the Civil War an ambi tious slave-owner built a mansion for his prospectiv bride on a plantation seven miles from Jackson Mississippi. Today the mansion houses the presi dent's family and the administrative offices o *Tougaloo College,* which is the only first-class teach ers' training school in the whole state of Mississipp with its one million Negroes.

Talladega College is claimed by some who ough to know to be the best college of liberal arts fo Negroes in America. It is the furthest developed o all the American Missionary Association schools.

Fisk University was founded by the America Missionary Association. About ten years ago it be came an independent institution. Outside of Howar University in Washington, it has the largest col legiate enrollment of any college for Negroes in th United States.

Pleasant Hill Academy is the only school unde the auspices of the American Missionary Associa tion among the Southern Highlanders. Its pupil and its work are well worth seeing.

Arrive—New York City, Monday, February 7 6:35 P. M.

Director of the Party

Secretary Frederick L. Brownlee, of the Amer can Missionary Association, will accompany th party, giving lectures concerning each institution be fore it is reached, acting with the heads of th various institutions as guide at the various point always available for supplemental information.

Cost

The total cost of the trip from New York bac to New York, including railroad fares, pullma hotels and meals, will not exceed $250.

How to Enroll

Give your name to your pastor asking him to en roll for you, or else communicate directly with th American Missionary Association, 287 Fourth Av nue, New York City, or the Laymen's Advisor Committee, William S. Beard, Secretary, same ad dress.

Size of Party

Twenty is the maximum number for enrollmen Enroll early in January.

News in Brief

ALTERATIONS and improvements have been made upon the Congregational Church at Clinton, Massachusetts, involving an expense of over $15,000.

If any Home Missionary church wants a bell, weighing about 900 pounds and of good tone, let it write to the Congregational Church Building Society, 287 Fourth avenue, New York City.

Miss M. Priscilla Chase is serving Trinity Church, Indianapolis, Indiana, and will continue here for three months. She has taken up the work with a great deal of interest and the congregation are giving her their earnest support.

Dr. Dana is preparing a mailing list of country ministers who are doing effective work on their fields. It is probable that a quarterly bulletin will be issued in the interests of the rural work. Ministers who would like to have their names entered on this list should send them to the Department of Rural Work, 287 Fourth Avenue, New York, as soon as possible.

Last year the Congregational Church Building Society aided 166 churches in the constructing of houses of worship and parish houses. From figures contained in its files of correspondence the estimate is made that, every week, at least 50,000 separate individuals came under religious influence in those buildings.

The Annuity Fund for Congregational Ministers is repeating the experience of recent years in finding its December mail seriously congested with inquiries from those desiring to consummate membership before the year closes, that they may have a credit from the distributable income of the Pilgrim Memorial Fund for the following year. In the seven working days before this issue goes to press, nearly half as many ministers secured certificates as had applied for them in the first eleven months of the year. Some are now discovering that they have never before considered seriously the privileges offered, and realize at last that it is folly to forego these advantages. Scores of ministers, by delay, are committing an economic crime, of which they are certain to repent in later years in sackcloth and ashes. Wake up, brethren! Opportunities neglected cannot be recalled.

If you are not yet a member, and have not seen the "Questionnaire," printed a few months ago, send immediately to the office, 441 Lexington Avenue, New York City, for a copy. It is a summary, in the form of question and answer, of five years' correspondence, and has proven invaluable in revealing the significance of membership in the Fund.

THE AMERICAN MISSIONARY, of October, contains a tribute to the memory of Dr. Frank P. Woodbury, who was Corresponding Secretary of the A. M. A. for fifteen years and who died on the seventh of September. We now, two months after, regret to announce the death of his widow, Mrs. Abby Richards Woodbury, sister of our beloved Charles Richards. Mrs. Woodbury passed away on Wednesday, November tenth. They wrought together, lovely in life, and in death they are united.

Agricultural Missions held its annual meeting and banquet December 2 and 3. Congregationalism was well represented on the program. Treasurer Charles H. Baker, of the Church Extension Boards, was in charge of the banquet arrangements. Dr. Malcolm Dana, also of the Extension Boards, reported for his Committee on Leadership through two speakers. Rev. William D. Barnes, of Hartford, Connecticut, gave an interesting account of the Mohegan Larger Parish at Montville and Salem, Connecticut. Rev. Arthur Wilson, a student at Hartford Seminary, told about the Oxford Hills Larger Parish in Maine, which is subsidized by the Boards of three denominations. So great was the interest awakened that the time was more than doubled for discussion of Larger Parish methods in general.

It is hoped that many Church Trustees will take seriously to heart the vigorous words of President Lucius R. Eastman and Dr. Asbury Krom, of the Ministerial Boards, at the meeting at Bridgeport in November. Dr. Krom's address appeared in full in the December number of THE AMERICAN MISSIONARY. A reprint of a portion of his address, and of that of Mr. Eastman, can be obtained at the office of the Annuity Fund, 441 Lexington Avenue, New York City. Many of our churches have been singularly slow to realize how much membership in the Annuity Fund would mean, not only for the minister but for the protection of the church, and the recruiting of the ministry, and the promotion of

its effectiveness. Many men have been kept out of membership by the feeling that they were unable alone, to undertake the annual dues. Favorable action by their churches would solve the question. Those already holding certificates would value the cooperation of the church far beyond its mere monetary value. Every forward-looking church should count it a privilege to share in the provision for its minister.

Friday, December 3, Mrs. Hilda L. Ives was ordained a minister of the Gospel at Williston Congregational Church, Portland, Maine. The ordaining council was an unusually large one and Mrs. Ives's statement of faith and experience was as unusual as is the woman. Between the council meeting and the supper, by her request, the communion service was held. The evening ordination service was most impressive. Among the ministers taking part were Wilbur I. Bull, of the Oxford Hills Larger Parish, of which Mrs. Ives is treasurer, who gave the charge to the minister. The charge to the people was given by Dr. Malcolm Dana of the Church Extension Boards. There was a fine delegation in the crowded auditorium from Albany, Mrs. Ives's first parish. Mrs. Ives proposes to devote her life to work in rural Maine, and there is now a move on foot to make her the project of Williston Church.

An event of unusual interest was the dedication on November 21 of the new buildings of the First Church, Sacramento. The church had a prominent place in the early life of California and is now equipped for still greater work. The membership was increased at the day of dedication by eighty-one additions. The new building seats 650 and cost, with the lot, $178,000.

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR NOVEMBER, 1926

Income for November from Investments	$6,783.72
Previously acknowledged	388.93
	$7,172.65

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

Apportionment Receipts

As Reported by the Treasurers of All Congregational Societies

	For the Month of November				For Year from February 1 to November 30			
	1926	1925	Incr.	Decr.	1926	1925	Incr.	Decr.
A. B. C. F. M..	$38,169	$42,587	.....	$4,418	$483,700	490,656	.....	$6,956
W. B. M.....	12,079	11,316	$763	.....	209,273	211,265	.....	1,992
W. B. M. I....	7,706	6,313	1,393	.....	134,821	130,697	$4,124	.....
W. B. M P....	1,402	2,632	.....	1,230	17,932	25,118	.....	7,186
C E. S.....	7,976	6,242	1,734	.....	71,890	65,832	6,058	.....
C. B. Society..	12,020	14,389	.....	2,369	104,913	100,241	4,672	.....
C. H. M. S....	14,353	17,413	.....	3,060	111,519	119,764	.....	8,245
A. M. A.....	17,482	17,790	.....	308	163,758	188,598	.....	24,840
C. S. S. E. S...	3,188	3,277	.....	89	38,666	39,739	.....	1,073
C. B. M. R.....	5,358	4,521	837	.....	52,690	46,181	6,509	.....
Annuity Fund..	2,263	1,653	610	.....	18,807	13,275	5,532	.....
Found. for Ed.	2,904	3,498	.....	594	31,058	33,445	.....	$2,387
Totals	$124,900	$131.631	$5,337	$12,068	$1,439,027	$1,464,811	$26,895	$52,679

Note: This tabulation does not include receipts for the State Home Missionary Societies or State Boards of Relief, The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

New Clubbing Opportunity

Reduced Combination Rates for our three great Congregational Periodicals

What You Get and What You Pay

	Single Subscriptions per year	
The Congregationalist	$3.00	*10 to 24 in one Church Club, each* $4.00
The Missionary Herald	1.00	
The American Missionary	.75	
Total—Regular Price	$4.75	*25 or more in one Church Club, each* $3.80
Clubbing Offer for All	4.25	

These three periodicals represent all our Congregational interests in home and rch, throughout our homeland, and around the world. They give us light and ling in all that every true Christian seeks to gain and seeks to share. It will better for all of us if many more of us will welcome all of our periodical tri- virate into our homes.

Every Congregationalist should be fully informed regarding all departments of k for which Congregationalists are responsible. The understanding and inter- needed for the proper support of, and real partnership in, our missionary, edu- onal, ministerial and church activities can be achieved and maintained only as know what is going on in all these fields.

The Congregationalist is the national weekly journal which serves all our Congre- onal interests, and combines admirably the functions of a religious newspaper and gazine for church and home. *The Missionary Herald* covers the foreign mis- ary interests under the American Board, and heretofore under our Women's rds. *The American Missionary* covers the homeland missionary and educational d. Both magazines are attractive, interesting, abound in human interest, and are ong the best monthly missionary magazines published.

New subscribers especially are invited under this clubbing plan, but renewals cheerfully accepted in the combinations.

Save bother and save money by a single club subscription covering the Con- gational Three.

Combination Club subscriptions may be sent through pastors, church agents, direct, and may be sent to the publishers of any of the three periodicals, who distribute to the others.

The addresses are:

The Congregationalist, 14 Beacon Street, Boston, Mass., or 19 South La Salle Street, Chicago, Ill.

The Missionary Herald, 14 Beacon Street, Boston, Mass.

The American Missionary, 289 Fourth Ave., New York City

The Book Shelf

EVOLUTION AND CREATION *By Sir Oliver Lodge, F. R. S. George H. Doran. pp.* 160. $2.00.

In this little volume one who is an accomplished scholar holding a position of undisputed eminence in the scientific world and is at the same time a sincere Christian, clearly explains the relationship between science and religion. The former exhibits the amazing order and the overwhelming splendor of nature with its unthinkable vastness in time and space. It displays a universe which is always and everywhere throbbing with creative power, but not one step does science go towards explaining the nature and source of such power.

Evolution is seen to be a method, an order, not a cause. Nothing has been or can be discovered that makes less true in our day than they were three thousand years ago the Psalmist's words, *The heavens declare the glory of God and the firmament showeth his handiwork.* The profoundest of spiritual truths, so far from being contradicted, are supported and explained by the discoveries of science. Peculiarly interesting and suggestive are those portions of the book which deal with the evolution and perfection of man. Here is to be found "a challenging arrangement of scientific data in support of spiritual progress." To any, if such can still be found, who are disturbed by forebodings lest the advance of scientific knowledge may sweep away the foundations of faith, we warmly commend this book.

OUR TEMPLED HILLS. A Study of the Church and Rural Life. *By Ralph A. Felton. Council of Women for Home Missions and Missionary Education Movement. pp.* 240. *Cloth* $1.00. *Paper* $0.60.

It would be hard to overstate the importance of the part played by our rural churches in the nation's history. Hitherto these innumerable little fountains of the hills and prairies have not only kept full the streams of spiritual life in town and city but have contributed to them elements of the highest value. Without "the strength of the hills," the resourcefulness of the countryside, our urban life would have been comparatively feeble. The drying up of these living springs, the permanent loss of that type of power which for three hundred years they have been steadily supplying, would mean, not only for the points of their location, but for the entire community, an irreparable loss.

It is, therefore, disquieting to learn that the rural churches of America which were formerly so fruitful and flourishing are today languishing by thousands—that many appear to be dying and that not a few are already dead. What fatal epidemic is this that has fallen upon them? How shall they be delivered and restored to their former prosperity? The little volume before us deals with this situation, ably presenting the facts, the reasons and the remedies. The reason for the decadence of rural church life of America in a word is this: the churches have disregarded the great biological law that a living organism in a changing environment can save its life only by such modifications of structure and habit as the new conditions demand.

The whole situation for the average rural church is utterly different from that of fifty years ago, yet thousands of them, shutting their eyes to the new world about them, are struggling desperately to live on and are even hoping to flourish by pursuing plans that have not been modified for fifty years. With such a program church work is a disheartening business—a losing battle,—and all this is absolutely unnecessary. Christianity in the countryside has never had a better chance. Never, we believe, so good a chance as it has today. Wherever the Christian people of a rural community have consented to unite their forces and to adopt an intelligent modern plan of action adjusted to the needs of the day, the movement has succeeded and succeeded gloriously. The nature of these needs and various plans by which they have been successfully supplied are clearly and attractively set forth in this excellent volume which we most heartily commend.

THE UNDAUNTED EXILES. *By Eugenia S. Bumgardner. The McClure Co., Staunton, Virginia. pp.* 230. $3.50.

After the overthrow of Russia's provisional government by the cruel forces of the Bolsheviki in 1920 and 1921, refugees to the number of hundreds of thousands, both military and civilian, were forced to flee for t lives from that unhappy country. great proportion of these, as m as 160,000 at a single time, c down the Black Sea to Consta nople. These fugitives were flower of the Russian people—c cated, refined, accustomed to we utterly unprepared for the asper of the homeless and penniless into which, in mid-winter, they w suddenly thrust.

In this volume, Miss Bumgard who, as an agent of the Red Cr has seen much of them and been terms of intimacy with many of leaders, tells of their personal cha their nobility of spirit, their patie and their unquenchable courage. is a moving story and well told. knows not which to admire more, dauntless spirit of these affli folks or the warm-hearted genero of the young Czecho-Slovak repu which has received, housed, clothed and educated at public pense thousands of their youth.

Honey for Sale

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Extracted honey, $1.50 pe 10 pound pail. We pay postage or express charges and guarantee satisfaction or money refunded. Five per cent discount on hun dred pound lots.

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